# ALARM

## To all Priests, Judges, Magistrates, Souldiers, and all People;

Inviting Them to

## Repentance and Amendment of Life:

**For the great Day of the LORD is neer at Hand**

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*Blow ye the Trumpet in Sion, and sound an Alarm in my holy Mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh: for it is nigh at hand.*

*Lift up thy voice like a Trumpet, and shew Judah her transgressions, and Israel her sins.*

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**The substance of most of this Discourse was by several Revelations from the Spirit of the Lord, given unto the Author to be proclaimed: who is known unto many, by the Name of *Daniel Gotherson*.**

Wherein

*Tho. Danson*, a Priest in *Sandwich*, is proved a Deceiver of SOULS.

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*LONDON*:

[illegible] *James Cottrel*, dwelling on *Addle-hill*.

1660

# To the honeſt-hearted underſtanding READER, who readeth without Prejudice.

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READER,

LEt thy Heart be fixed upon the Lord, and the Arm of his almighty ſtrength, in the ſupporting thee, and teaching thee: for it is Chriſt that openeth the Underſtanding to underſtand the Scriptures; and the great Myſtery of Salvation lieth treaſured up in Chriſt. And if thou without prejudice, in the cool of the day, doſt ſearch and commune with thy own Heart, and be ſtill, thou mayſt find the true Bread that came down from Heaven, that whoſoever eateth thereof, ſhall never dye: and thou ſhalt plainly ſee all Deceivers unmasked, and their Deceipt plainly and nakedly laid open, with all Antichriſtian Pra-

*ſes uſed to this day; and their Myſtery of Iniquity unfolded unto all thoſe that are not wilfully blind, and deſire to ſtupifie their ſences.*

*But if thou wilt ſearch in thy heart, in meekneſs, for the Light Chriſt, thou ſhalt finde Eye-ſalve, the Balm of* Gilead, *the Blood of Chriſt that will cleanſe thee from all ſin : for it will, by thy Obedience, bring thee to* Mount Sion, the City of the living God, the Mount that cannot be touched : *for it is a ſpiritual Life that muſt be witneſſed : And Chriſt plainly ſheweth, that* the Father ſeeketh ſuch to worſhip him, as worſhip him in the Spirit and in Truth.

*And therefore* lend *thy Heart, nay,* give *it up into God, that thou, in thy own Veſſel, mayeſt have the Bread of Life : for it muſt be the Oyl in a Mans own Lamp, that muſt convey him into the Bridegrooms Chamber, to receive that Bleſſing :* Come you bleſſed of my Father, *ſaith Chriſt,* inherit the Kingdom prepared for you. Enter, thou good Servant, into the joy of thy Lord : *He is that great Prophet that* Moſes *ſpake of, that whoſoever would not*

*hear*

*hear, ſhould* be cut off from amongſt the people; *who is* JESUS, that ſaveth his people from their ſins: *Whoſe great day of power hath appeared unto many, and is appearing unto all, and doth pull down their pride: for,* The loftineſs of men muſt be brought low, and their haughtineſs muſt be humbled: *for Chriſt teacheth all His to be* meek and lowly, that they may finde Reſt unto their Souls: *for,* Bleſſed are the meek; they ſhall inherit the earth: *And by hiding the Word Chriſt in thy heart, thou ſhalt be kept, as* David *was, from ſinning againſt God: for thoſe that hear the Voyce of Chriſt, & deſire to be taught by Him, as the truth is in Jeſus, they ſhall be guided by him to do the will of God in every thing, and be led by the Spirit of God, to do as they would be done unto; and to walk in all things as Chriſt hath walked: for they ſhall be filled with the Spirit of Righteouſneſs, that filleth all in all: and they ſhall not need that any man ſhall teach them, but as the Anointing which dwelleth in them, teacheth them all things: for they ſhall know their true Teacher.* Know you not that Chriſt is in you, except you be Reprobates?

bates ? *And ſo being taught by* Chriſt, *they ſhall taſte of his fulneſs, and the Arm of his ſtrength they ſhall all witneſs ; that will make them walk from ſtrength to ſtrength, and Grace ſhall make them ſee God in* Sion : for Holineſs becometh the Houſe of the Lord for ever : *And by leading holy Lives, they find their works to be wrought in God, and themſelves Branches ſpringing from that Vine Chriſt ; and they come in by that true Door , and they follow* Chriſts *Voice : for he is their Shepherd, and he leadeth them into pleaſant Paſtures, where their Souls are refreſhed with that which is ſweeter then* the Honey, and the Honey-Comb, *and is better then thouſands of Gold and Silver : for it is the enjoyment of the Lord, which is better then Life.*

*And therefore as thou tendereſt thy ſalvation, be like the wiſe man that fore-ſaw the evil, and made his hiding place in his God : for aſſure your ſelvs, High and Low, Rich and Poor, Learned and Unlearned, Prieſts and People, the great day of the Lords Wrath is near at Hand, wherein the ſtout Ones of the earth ſhall tremble;*

*for*

*for all their words and works muſt come to judgment; and none but thoſe that have truth in the inward parts, ſhall ſtand before him: it is the unſpotted Life, the undefiled in their way, the pure in heart, will ſee him with comfort: the clean heart is a fit Temple for the holy Ghoſt to dwell in: and thoſe that have part in the firſt Reſurrection, from the Death of Sin to the Life of Grace; over ſuch the ſecond Death hath no power.*

*This Treatiſe is for your inſtruction, to bring you to a ſight of all that is paſt, and preſent, and to come. And therefore ſeriouſly read without prejudice: For it is the Advice of Him that thirſteth after the ſalvation of all men, that they* may come to the knowledge of the Truth, that they may be ſaved: *For every one that ſhall finde a Benefit by Chriſt, are ſuch as have part in Him; ſuch as are baptized into Him; and ſuch are baptized into His Death; and they are new creatures, and old things are paſſed away; all things are become new:* For in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion;

on; but a new Creature: *And where the new Creature is, there is the Unity of the Spirit witneſſed to be kept in the Bond of Peace.*

The 22 of the 10. Month, commonly called by the heathens, *December*, 1659.

I am a true Lover of all whoſe Deſires are after the living GOD, who am called

*Daniel Gotherſon.*

THE

# A PREPARATIVE To the Ensuing Epistles.

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1.

DEspise not Prophesie : 1 *Th.* 5
Trie all things ; firmly hold
That that is sound and pure:
The rest thou may'st be bold ,
As vanity and lewd
Illusion for to hate.
But if thou judge too soon,
Thou wilt repent too late.
Be well assur'd 'tis good,
Before thou do approve ;
Be well assur'd 'tis naught,
Before thou dare reprove.
Mean while I wish thee do
As *Abrams* servant did ;
As *Paul* in *Macedon*,
To preach when Christ him bid.
As the *Beræans*, whose
Nobility is prais'd
By Gods own holy pen :
These men their courage rais'd,
And utmost industrie,
To finde the certaintie,
When doubtful novelty
They heard or did espie.

2.

BEfore or rash receive,
Or rash reject they durst;
First if his Doctrine swerve,
Detest him as accurst. *Deut.* 13.
But if of heresie
Thou canst not him detect,
Stay till thou see the truth *Chap.* 18.
Made plain by the effect.
It is a wickedness
To which men are not slow, 2 *Pet.* 2.
In rage to cast away
That which they do not know.
So *Josephs* brethren did
His Dreams as Dreams deride ;
But them their reverend King,
Up in his bosome laid. (strange,
And though he thought them
Durst not yet vilipend ;
But humbly did observe,
Until he saw the end.
So *Moses* brethren durst
His zealous loving fact,
Reprove as deed accurst,
And as Usurpers act.

3.

THough *Moses* knew that God
Had sent him to that end ;
And hop'd his brethren would
This secret understand.
*Eldad* and *Medad*, when
I'th' Camp they prophesie,
Even *Joshua* is rash
To blame them foolishly.

But *Moses* tells him plain,
Not zeal doth him inflame,
But envie and disdain;
And would God would his name
Not in these two alone
In this sort glorifie;
But in all *Jacobs* seed.
When *Gideon* did destroy,
In his heroick rage,
The Altar which the Jews
To *Baal* had set up;
Oh how this people spews
Dire wrath, and fell despight!
But *Joash* bold replies,
Will ye for Idols fight?
That dares this morning dies.

4.

WHen *Saul* from that he was,
Was suddenly transum'd,
And with the Prophets did
As now he was indu'd:
Some spake of this amiss,
But some were better skill'd,
And said, they cannot chuse,
Which with God's Spirit are fill'd.
VVilt thou the winds forbid
To blow where they are sent?
Shall sacred Prophesies
In Schools or Cells be pent?
VVhen *David* offered
His service to his King,
VVhat a loud peal did then
His eldest brother ring?
As if God might not send,
VVhen, whom he thinketh best,
And as to him seems good,
To relieve a State distrest.
As if God might not set
On Shepherds head the Crown,
VVhen they themselves forget,
That must be tumbled down.

5.

BUt let *Eliab* scorn,
Let *Saul* himself run mad,
Let him and all his crew
Conspire against the Lad:
Prince *Jonathan* is wise,
And for his brother glad;
And for his thankless King,
Religiously is sad.
*Michal* shall be his friend,
And so shall all the best;
And above all his choice,
VVhat cares he for the rest?
VVhat weighs he *Nabals* scorn?
The *Ziphims* treachery?
*Abner* his skill in war?
Dog *Doegs* villanies?
VVhen *Jeroboams* King
A Prophet reprehended:
His Majesty incens'd
Bid him be apprehended.
For this his hand he lost,
Until he su'd for grace.
Kings, 'twill be to your cost,
If Prophets you disgrace.

6.

DId not King *Ahab* so,
And with him that abus'd
His Prince with tales, and false,
*Micaiah* just accus'd?
The *Bethelites* prophane,
That taught (as we to swear)
Their Boys and Gyrls to mock
Him that had power to tear,
And with a word destroy
Their lives, did in one day
Four hundred children loose,
*Naaman* went away
From *Elisha* his gate,
VVith scorn and rage fulfill'd,
Because (so wise men are,
Learned and deeply skill'd
In their own judgments blind,)
The word which him was sent
Did not his prouder thoughts
And high conceits content,
But though his footing slid,
His servants were more wise;

And

And boldly faithful did
Their fooliſh Lord adviſe.

7.

IF Lords or Kings miſdeem
You that on them attend,
Be not baſe flattering Paraſites,
But your beſt counſels lend.
Do not your ſelves and them,
Fond Paraſites, for fear,
Fearleſs down headlong caſt
In Pits of deeper care:
Yet, if you be but ſtout,
To ſpeak as you believe,
You may your froward Lord
His leproſie relieve.
Or if he needs muſt wend
After his own adviſe,
You have done nobly yet,
And as became the wiſe.
VVhen *Eliſha* again
In a ſad time of want,
Did promiſe by next day
Bread ſhould be nothing ſcant;
This cannot be, quoth he,
That thought God could not do
That which he could not ſee
VVas poſſible. And ſo,

8.

IF men theſe Prophecies
Judge as to ſenſe they ſeem,
How can they feaſibly
Such uncouth wonders deem?
But learn of that proud lord
Your judgements to ſubmit:
For God is wiſe, and ſtrong
To do all he thinks fit.
If in his name then hear
You ſhall things difficult,
Do not with fleſh and blood
Too ſuddenly conſult.
You may as did this Prince,
His life who therefore loſt,
Falſe ſentence over-ſoon
Pronounce unto your coſt.
Do not with *Jehu's* friends,
If in your ſight appear
(As will) a Prophet, ask,
What makes this mad-man here?
Alas! can you ſtreight know
What God in heaven hath meant?
Can you ſans tryal know
Who is not ſurely ſent?

9.

LEt us this *Jeremie*
How to ſupplant deviſe,
(Said the raſh Jews) for ſure
All that he tells are lies:
Is no man wiſe but he?
Is all the learning his?
Are there no Prophets more?
Do all elſe go amiſs?
Poor men! thus they muſt do,
That muſt themſeves deſtroy.
Sad *Jeremiah* they'll force
Againſt their pride to pray:
I would their good, my God,
But they reward me ill:
Let famine and the ſword
Them and their Infants kill.
As much did *Paſhur* gain,
The chief of Clergie-men,
A ſect which always hath
Before all other been
In miſchievous deſigns,
And ſpightful machinations:
Be wiſe therefore you droans,
And ſhun theſe conſultations.

10.

IF your Arch-Prieſts will needs
Like Anti-chriſts reſiſt,
Bid them alone for you
Malicious blind perſiſt.
He that theſe Prieſts huge fame,
And their foul friends found out,
Hath ever been the ſame,
And will ſtill (do not doubt.)
They ſhall be terrifi'd,
That terrible now ſeem:

*Magor-Missabib* is
This bul-beggers new names.
Poor wretches, I do not
Your pride at all envie!
I do not, but lament
And moan your misery;
And of these surly sect
VVhich with *Hilchias* child,
At hand I do foresee,
Repentance be your shield.
VVhen *Jeremie* again,
By dreaful comminations,
His people would restrain
VVith hideous exclamations,

11.

(THe Priests they being chief)
Against him they conspire:
Treason must be his crime,
Destruction must be his hire.
For if you mark it well,
Priests they this use have got,
Reprove the state of sin,
And death must be thy lot,
If these blood-thirsty hounds
Be suffered to prevail:
But Magistrates are wise,
Though cater-caps can rail,
And carry after them
Sometimes with glosing lies;
(As they *Jehoiakim*)
The King (God op'd his eyes)
Yet you that fear the Lord,
And in his Son believe;
Do not too soon consent,
But boldly wise relieve:
And namely *Shaphans* child,
Such is thy prudence rare;
So art thou just and mild,
And for our weal tak'st care.

12.

ALthough *Jehoiakim* (hear
VVould not with reverence
The Book of *Jeremie*,
But scornfully did it tear,
And in the fire consume
Unto his greater hurt,
And of his royal race;
Yet some men had the heart,
VVhich next him were the first,
And sat in highest place,
The Prophet and his words
To heed, and to imbrace.
They tremble as they hear,
And amongst themselves confer,
VVhat course is best to take
These judgements to auser.
In *Zedechiah*'s days,
Again this holy wight,
For telling them the truth,
Of treason he's indight.
But though his own are blind,
A Pagan doth believe:
*Moors* more then *Jews* are kind,
(Oh shame!) and dare relieve.

13.

VVHom they dare persecute,
And do the King exhort
He credit not too soon
Malicious fond report.
When *Amos* in the court
Gods judgements did denounce;
The Prince of Prelates then
Him trayter doth pronounce;
And the fond King incense:
But what was his reward?
Priests, you the storie read,
And awfully regard.
Thy wife, said *Amos* then,
Proud Priest, shall play the whore;
Thy Sons and Daughters all
The sword shall soon devour:
Thy place thy eyes shall see
Thy enemies possess;
And in a forraign land
Thy self die in distress. (teeth,
Frown, mowe, grin, grind thy
Swell, break, for all thy mood,
The word I speak is truth,
And cannot be withstood.

14.

OUr Lord himſelf his own
Would not receive nor love,
Chiefly the chief amongſt you
His words and works reprove.
Becauſe the ways of God
They meaſure by their wits,
They're ſcandaliz'd and fall,
And ſtill lies in the Pit.
Oh learn by their extreams
And laſting miſeries,
What 'tis for to refuſe
The profer'd verities.
What 'tis raſhly to judge,
Reſiſt, and proſecute
Things that diſtaſte, before
Thou know how to confute.
As after his aſcent,
When he his promiſe paid,
Many both mock't, and rail'd,
And of the Apoſtles ſaid,
For they did propheſie,
And with new tongues could (ſpeak,
They babbled idlely,
Becauſe their brains were weak.

15.

BUt wiſe *Gamaliel*,
When others burſt for ſpight,
And plotted to deſtroy
Gods Prophets if they might,
Sage counſel freely gave:
Princes, beſeech you hear;
Be well adviſ'd, take heed,
Too ſudden wrath forbear.
As *Theudas* lying knave,
*Judas* the counterfeit,
Although a while they ſeem'd
Great credit for to get,
Yet quickly came to nought:
So if theſe men you ſee,
Not true Apoſtles, but
Impoſtors crafty be;
Believe it, they will ſoon
Such as they are appear:
But if they be of God,
God will his ſervants clear;
And we that dare reſiſt
Not men but Heavens King,
Shall wiſh that we had wiſt,
And late repent this thing.

16.

IF therefore thou be'ſt wiſe,
Reader, thy ſpirit ſuſpect,
When thou perceiv'ſt it tempt
Thee raſhly to reject
That which thou now haſt read,
Or ſhalt within a while:
Do not with high conceit
Thy weaker wits beguile.
Though Doctors dote as yet,
And this falſe doctrine teach,
That Prophets now no more
Of future things ſhall preach,
Nor miracles be ſeen;
Do not their dreams receive.
Blinde guides, their ſilly ſelves
And others they deceive.
And if thou ſay as they,
Then hear this propheſie;
Thy eye before thou die,
Shall give thy tongue the lie.
Who ſhall the Jews convert?
Who ſhall reſtore our peace?
Who ſhall the Pope ſubvert?
And *Mahomet* make ceaſe?

16.

DId not *Elias* need
When 'twixt *Jehove* and *Baal*
The doubtful Jews did halt?
Did not *Elias* call
Men from their crooked ways,
And for the Lord prepare;
Before himſelf appear'd
His Goſpel to declare?
And doſt thou hope that now,
Theſe ſchiſms at all ſhall ceaſe;
And the round world with light,
As the full Moon increaſe,

With-

Without *Elias* aid?
Or art thou ſo purblind,
As not in *Malachie*,
Nor in *Eſay* to find,
That as the *Baptiſt* did
VValk in *Elias* might;
VVhen this *Meſſias* came
A miſerable wight:
So much more now before
VVe ſee his glorious day,
His uſher ſhall prepare
Afore his face the way?

18.

NOr do thou curious ſcan
From whence he doth appear,
Nor what his perſon is:
For then I can but fear,
Thou ſome offence wilt take,
As men were wont of old,
When in Gods ſecrets they
To pry were over-bold.
God doth ſend whom he liſt;
The reaſon none can tell,
But only God himſelf.
For this you muſt all know,
Chriſts merits are the thing
Which all muſt flie unto
Even for ſalvation.
God did appoint him for
Salvation unto all
That in the light believe.
Which light is Chriſt alone,
Who hath enlightned every one,
Which in the world hath been,
Or ſhall be to the end.
The Lord he did alſo
*David* and *Salomon* call,
And his Apoſtles twelve,
His Prophets every one.
No man deſerves this place,
No man is competent,
Let God do what he will,
Let this thy mind content.

19.

PRaiſe God that he hath found
One whom employ he will,
More for thy good then goods,
To ſave thy ſoul from ill,
Danger, fear, care, and grief;
All for thy comfort, and
Thy heavie hearts relief.
Who if thou knew the ſoul
Of thoſe whom God hath call'd,
As *Iſrael* in *Aegypt*,
I know thou art much appall'd:
Doſt mourn, complain and cry,
That God as he of old,
VVill now again provide
The ſorrows that unfold
Thee, and his woful ſpouſe.
How quickly to relieve,
The means then glad imbrace!
The choyce thee let not grieve;
Thy wiſdom in this caſe,
Is thankful modeſtie;
Say unto God thy grace
VVithout an envious eye.

20.

THe poor, the mean, the rude,
The vile God oft doth call;
And place in higheſt room,
That he the Lord of all,
Of all may be confeſt,
His counſels be ador'd,
Rather then vainly ſcan'd,
His name with hymns decor'd;
And all fleſh put to ſhame.
*David* and *Saul* were poor;
*Moſes* a man unfit,
*Amos* a country-boor,
The chief of Prophets all,
And of all Kings the head,
A Carpenters Son ſome ſo call'd:
The Apoſtles earn'd their bread:
The moſt were ideots call'd:
*Paul* was a wicked man:
*Mathew* himſelf records
A hated *Publican*.

Even

Even *Nathaniel* ſaid,
From *Nazareth* to hope
For good, I am afraid:
Yet Chriſt from thence did come,
Which brings ſalvation.

21.

THe word he brings, the works
That he ſhall do, reſpect:
All proud, and wicked ways
Far from thy thoughts reject.
Doſt thou believe?
Then lend thy helping hand:
Dar'ſt thou deny?
I dare thee then withſtand.
Or art thou in doubt?
Then pray that thou mayſt ſee:
Study within,
And then confer with me.

*Egerton,*
*Anno* 1660.

*D. Gotherſon.*

# FINIS.

# The first Epistle:

## *To all people whose soul panteth after God, as the Hart panteth after the water-brooks.*

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*And now also is the ax laid to the root of the tree: therefore every tree that bringeth not forth good fruit, is hewen down and cast into the fire.* I is to the circumcised in heart, that cometh or springeth from all the twelve Tribes, that Jesus Christ is lovely, *the choicest of ten thousand*; for whom they part with all, to purchase that pearl that is of so great worth, that the heart cannot conceive, nor the tongue express, nor the eye see that is mortal; being that Stone with the *new name* written in it, that *no man knoweth but he that hath it*; and is not discernable with any but they that are born again, that can witness they are become *little children*, for only *to such belongeth the kingdom*, and to none other. Now the soul being of so great worth, that Christ said, *What will it profit a man to gain the whole world, and to loose his soul? or what shall a man give in exchange for his soul?* by which it appeareth, that there is none but Christ the promised seed can redeem man from death, nor offer unto God a ransom for him: and as the tree falleth, so it lieth, and there is no repentance in the grave whither thou goest: and every word and work must be brought to judgement, with every secret thing; and God is no respecter of persons, for *he cannot behold transgression in Jacob, nor sin in Israel*; and if *David* a man after his own heart sinneth, he must go with broken bones to his grave for it: and seeing *all have sinned, and come short of the glory of God*, it is the one

thing neceſſary for every man and woman ſeriouſly to conſider, and wait in ſeeking the Lord, that he may be manifeſted unto every ones particular: and this is to be ſought for, to know him that taketh away ſin, even the ſins of the world: for *as in Adam all died, ſo in Chriſt ſhall all be made alive:* and Chriſt hath *lightned every man that cometh into the world:* and *Chriſt the hope of glory* is in every one; and *know ye not that Chriſt is in you, unleſs you be reprobates?* now the man Chriſt Jeſus, the great Prophet, declared in general terms what ſhould be in latter times, leaving it to every ſon and daughter to declare their particular experiences when the Spirit doth riſe up in them, and manifeſt himſelf unto them: for *they that believe* (ſaith he) *out of their bellies ſhall flow rivers* (or plentiful diſcoveries) *of the water of life.* Therefore as *Moſes* gave way to Chriſt; for when Chriſt appeared in fleſh, *Moſes* Adminiſtration began to be ſilent, and drew back, and ſet Jeſus Chriſt in the Chair, to be the great Prophet that ſhould be the Teacher in Types after him; and the Miniſtration of theſe diſcoveries were to reign in the world their appointed times: Even ſo the Lamb Chriſt Jeſus, or that ſingle body, gives way to the Holy Ghoſt, or ſpreading Spirit, Joh. 16. 7. Joh. 17. 21. *If I go not away, the Comforter cannot come* to you: for he that dwells bodily in me, is to ſpread himſelf in you; that as the Father in me, and I in him, are one; even ſo I in you and you in me, may become one with the Father. And the Teſtimony of the Apoſtles declares as much, 2 *Cor.* 5. 16. *Col.* 1. 27.

*Though we have know Chriſt after the fleſh,* (in one ſingle body) *yet now henceforth know we him no more ſo,* but we look after that *myſtery which hath been kept ſecret from ages and generations* paſt, which is *Chriſt in you the hope of glory:* & therefore I muſt tell you that yet live in dipping in water, and obſervation of Goſpel-Ordinances as ye call them, forms and types, you live yet under the miniſtration of Jeſus Chriſt after the fleſh, declaring the Lamb Chriſt to remain as yet in one ſingle perſon: but know you, that as the miniſtration of *Moſes* gave way to this; ſo this miniſtration is to give way to the inward teachings of Chriſt, and the ſpreading of the

the Spirit in ſons and daughters, which will more excellently declare the glory of the myſtery. The man Chriſt Jeſus told the woman of *Samaria, Woman, the time is coming and now is, that neither in Jeruſalem nor in this mountain ſhall men worſhip the Father; but they that worſhip him, ſhall worſhip him in ſpirit & in truth, for the Father ſeeks ſuch to worſhip him:* by theſe words as alſo, *Luk.* 17. 21. *Joh.* 4. 45. the ſon of man declares that both outward forms, cuſtoms, and types of *Moſes* worſhip under that miniſtration at *Jeruſalem*, likewiſe all forms, and cuſtoms, and types of this miniſtration of himſelf, as the Lamb held forth at a diſtance to be our Mediator, ſhould all ceaſe, and give way to the ſpiritual worſhip of the Father in the latter days, or to the ſpreading of the Divine power in men; the one Law of righteouſneſs being the Teacher of all: ſo that upon the riſing up of Chriſt in ſons and daughters, which is his ſecond coming, the miniſtration of Chriſt in one ſingle perſon is to be ſilent and draw back, and ſet the ſpreading power of righteouſneſs and wiſdom in the chair, *of whoſe kingdom there ſhall be no end:* ſo as all things were gone out from the Spirit, and were gone aſtray, and corrupted: the Spirit in this great myſtery of truth being manifeſted in the fleſh, burns up that droſs out of the Creation, and draws in all things again back into himſelf, and declares himſelf to be the alone wiſdom and power of righteouſneſs, that rules, dwells, that governs and preſerves both in and over the whole Creation, 2 *Cor.* 5. 19. 1 *Cor.* 5. 24. and now the Son delivers up the Kingdom to God the Father; and he that is the ſpreading power, not one ſingle perſon, become all in all in every perſon, that is the one King of righteouſneſs in every one.

Here is plainly ſeen what the *dividing of time* is, which is the laſt period in which the Beaſt is to reign: for now every miniſtration pleads his priviledge till the Law of righteouſneſs drown up all in himſelf. *Moſes* yet pleads priviledge in the practice of the Jewes after the fleſh: the Son of man, Chriſt in one ſingle perſon, pleads a priviledg; and not onely the true miniſtration of the Son of man according to the Apoſtles declaration, but likewiſe many falſe forms, cuſtoms

and obſervations of worſhipping are raiſed up through a wrong underſtanding of thoſe Scriptures; all pleads their priviledge: and laſtly, the miniſtration of the Spirit, forſaking all forms and types, worſhipping the Father in the ſubſtance of truth, this now pleads his priviledge as his due right by courſe. So that you ſee here is the *dividing of time*. But this laſt miniſtration is the ſufferer for the preſent, as being denied his right by the former, that ought to give way: and as the worſhippers in *Moſes* miniſtration envied and killed thoſe as worſhipped the Son of man, the Lamb and his worſhippers; ſo now thoſe that worſhip Chriſt at a diſtance, in their ſeveral Congregations and Forms, and are moſt zealous therein, are in theſe dayes the moſt bittereſt enemies to the miniſtration of Chriſt in the ſpirit and in truth. But when this miniſtration of the Spirit ſpreads himſelf, he will make the greateſt ſeparation that ever was: for though Iſraels ſeparation out of *Egypt* amazed the World, and the ſeparation of gathered Congregations out of Pariſh Churches (ſo called) did trouble the earth, though it is no more but going out of one form into another, and none into the unity of the one Spirit: yet this miniſtration of the Spirit now riſing up by right of inheritance, will take peace from the World much more; for he hath begun, and he will go on to gather the ſcattered of Iſrael together out of all Egyptian bondages and ſelf-ſeeking oppreſſing Governments, and out of all forms and cuſtoms of the Beaſt, to worſhip the Father in ſpirit in and truth, being made to be all of one heart and one mind: and this ſhall more and more appear, as the day approacheth, which hath already dawned.

Therefore let me tell you, that all your enmity will not uphold your forms; your impriſoning, and reviling, and making Laws to ſuppreſs ſuch as are contrary to you, will never work your will, but pull miſeries and ſhame upon your ſelves, as the zealous Scribes and Phariſees did, in killing *the juſt one* Chriſt the Son of man. Therefore be patient, look up to him for teaching, *from whom every good and perfect gift cometh down*, even *the Father of lights, in whom there is no variableneſs*

*riableneſs nor ſhadow of turning*, who *ſtands at the door and knocks*; *and if any man will open, he will come in and ſup with him*; *and the high and lofty one that inhabiteth eternity, delighteth to dwell in the contrite ones*, that he may give life unto them: for when the Law of righteouſneſs ariſeth up, and maketh himſelf more manifeſt, he will reconcile all, and make every one to be of one heart and of one mind; and no other power muſt be the reſtorer, but this King of righteouſneſs and peace: for this is he that makes men do as they would be done unto, and then envy and bitterneſs dies: ſee *Act.* 4.32. *Iſa.* 60. 16. Now when this King, Jeſus, *Emanuel God with us*, ariſeth up in ſons and daughters, whereby the Scriptures are proved true Propheſies, Promiſes, Viſions, and Revelations; the Teachers of this World deny the Teſtimony, crying out, Viſions and revelations are ceaſed, becauſe they would have the people ever learning of them, and *giving their money* to them *for that which is not bread*, and profiteth not: for they can teach no further then they have learned; and they have learned no further then the declaration, which the Scripture it ſelf ſaith is but a dead Letter: it is a myſtery, and Chriſt revealeth it by his Spirit; and it is the Spirit that maketh known the deep and hidden things of God. Now when any *receiveth power from on high*, by believing in him, and he maketh ſuch to eat the good of the Land, and they are forced to bear their Teſtimony to witneſs unto others, as *David* did; he had not hid his goodneſs within his breaſt, but ſhewed even in the great Congregation what the Lord had done for his ſoul: I ſay, When any thus moved ſpeaketh to the Prieſts of our days, although Scripture warrants *ſpeaking one by one, as it is made manifeſt to them by the Spirit, and the firſt is to hold his peace*; yet they preſently cry out, A diſturbance in their Steeple-houſe, and hale them to priſons, where many times the juſt ones of the Lord Jehovah die in the outward man by their hardſhips, as in *Colcheſter* Gaol, and other places in the Nation, by the Prieſts means, who poſſeſs the people with conceits, and make them believe their lies, that theſe people are ſelf-conceited, and it is Errour and Blaſphemy they hold: even juſt

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like thoſe that when the Holy Ghoſt had filled the Apoſtles and all thoſe that were with them, they cried out & mocked, ſaying, *Theſe men are filled with new wine*; becauſe they knew not the voice of the Spirit: for *the natural man knoweth not the things of God*; *they are ſpiritually diſcerned.*

Well, he is at hand, and is a working; for *he that keepeth Iſrael neither ſlumbereth nor ſleepeth*; and he will diſcover your ſhame, and make your nakedneſs appear unto all men: for *wickedneſs ſhall ſlay the wicked, though no mans hands be upon him.* The tender Lambs of Chriſt by the Wolves in ſheeps clothing are deſtroyed; but yet let the wolves know for their eternal woes, that the Lambs are the bleſſed of the moſt high: for the King of righteouſneſs is in them, for they are the field wherein the treaſure hath lain hid all the dark and cloudy days of the Beaſts Reign, which is now almoſt expired: they are *Zion whom no man regards*, out of whom Salvation cometh: for *Jacob* is in them, who hath been long a ſervant to *Eſau*, and now is ſet free, and he will glorifie himſelf both in them and for them, to the ſhame of all wolfiſh *Eſaus* that are of a deſtroying nature: and the whole earth ſhall be filled by theſe with the knowledge of the Lord, of whoſe Dominion and Power there ſhall be no end: for the conſolation of Iſrael doth draw neer to be made manifeſt to every ones particular; therefore let all wait with patience for it, on him that is almighty, able to ſave: for Jeſus is *able to ſave to the utmoſt all thoſe that come unto God by him*; and for ever bleſſed are ſuch, for the Lord is their portion: for it is the Law and power of righteouſneſs which made *Abraham* forſake his *Iſaac*, his deareſt Relations according to the fleſh, rather then to refuſe the way of his God; and by this he found peace: ſo that this King of righteouſneſs, and Prince of peace, that governed *Abraham*, and is called *bleſſed*, the *bleſſing of all Nations*, *for this ſhall ſave his people from their ſins*: for he ſhall remove from the Curſe, and reſtore his from the bondage they groane under; for *Abraham* ſprang from him, as a tree groweth from a ſeed that gave the tree its being: the Law of righteouſneſs and peace ruling and dwelling in any one, is the ſeed of *Abraham*; and

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the ſeveral branches of men and women in whom that power reſts, are children, and of the family of *Abraham:* for it was not the man of the fleſh that was called *Abraham*, but the Law of righteouſneſs, and truth, and peace, that did rule and govern in that body, he was the *Abraham:* for it is clear, that before this righteous power was manifeſt in it, it was *Abram*, as you may read *Gen.* 17. 1. *And when Abram was ninety years old and nine, the Lord appeared unto Abram, and ſaid unto him, I am the Almighty God: walk before me and be thou perfit, and I will make my Covenant between thee and me:* verſ. 5. *Neither ſhall thy name be called any more Abram, but thy name ſhall be called Abraham: for a father of many Nations have I made thee*; And in *Mat.* 3. the Phariſees and Sadduces come to *Johns* Baptiſm, as you may ſee *ver.* 7. *And he ſaid unto them, O generation of vipers, who hath warned you to flee from the wrath to come? bring forth fruits meet for repentance: & think not to ſay within your ſelves, We have Abraham for our father; for God is able of theſe ſtones to raiſe up children unto Abraham.* So it is plain, that Jew or Gentile in whom the power of righteouſneſs breaketh forth and ruleth, are the children of *Abraham*, Act. 10. 34. *Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him and worketh righteouſneſs, is accepted with him.* For as the viſible body of Chriſt was not the anointing, but the Spirit in that body was the Chriſt, the ſpreading power of righteouſneſs, which was to fill the earth with himſelf; and his body but a houſe or Temple for the preſent work, to redeem the loſt man according to the promiſe, *The ſeed of the woman ſhall break the ſerpents head*, as alſo to throw down *Moſes* Law; and became the ſubſtance of his Lambs, and Types, and Sacrifice; for that body was the Lamb that did fulfil the righteous will, by his voluntary and free-will offering up of himſelf: therefore Chriſt is called the ſpreading power, becauſe he fills all with himſelf; and becauſe this power did appear firſt to *Abraham* as we read of, therefore is he called *The father of the faithful:* for it was an everlaſting Covenant that God made with him; therefore every one that follows after him, and treads

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in his ſteps, being *willing and obedient, they ſhall eat the good of the land,* and they ſhall be called children of that ſeed of *Abraham,* which ſeed is the bleſſing of all Nations, and is the reſtorer of all his from bondage: and although his juſt ones many times lie under oppreſſion and hardſhip by the ſeed of the fleſh, and they are deſpiſed ones by them; yet now the day is at hand, that their glory ſhall ariſe: and the reaſon is, for the Almighty *God is in them of a truth,* & he will *lead their captivity captive,* and ſet them down in peace: for they are the City of the Lord, new *Jeruſalem,* the place of his reſt, which ſhall be *the praiſe of the whole earth:* for the Almighty King of righteouſneſs is their Saviour, and there is no other name under heaven whereby men can be ſaved, but the name of Jeſus; and verily I bear my Teſtimony from him, that he will be exalted in this the great day of his power, for the Lord is a bringing mighty things to paſs in this the day of his appearance, and the hearts of his ſhall fear: for, *to him* (ſaith the Lord) *will I look, that trembleth at my word*; and therefore let all his redeemed ones wait patiently for the conſolation of Iſrael; for their King is coming, and he will fill the earth with his glory, and turn ungodlineſs from *Jacob: then ſhall Jacob rejoyce, and Iſrael ſhall be glad.*

For *without controverſie, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.* And that his might not be deceived, he ſaith, In the latter times ſeducing ſpirits ſhall come, and ſo cunningly carry themſelves, that if poſſible the very elect ſhould be deceived: and *Paul* 1 *Tim.* 4. 1, 2, 3, 4. ſheweth ſome of the principles of their deceit: and thus he ſaith: *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to the ſeducing ſpirits and doctrines of devils, ſpeaking lies in hypocriſie, having their conſciences ſeared with a hot-iron; forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth:* for *every creature of God is good,* and nothing to be refuſed, *if it be received with thanksgiving*; for *it is ſanctified*

*fied by the Word of God and prayer.* And this *Paul* exhorts thoſe that will manifeſt themſelves good Miniſters of Jeſus Chriſt, ſuch who are nouriſhed up in the words of Faith and good Doctrine, that they ſhould *put the brethren in minde of theſe things*, and exerciſe themſelves in godlineſs: by which it appears, that *Paul* reckoneth ſuch as are before ſpoken of, amongſt *Hymeneus* and *Philetus*, *who concerning the truth have erred, ſaying, The Reſurrection is paſt already, and overthrow the faith of ſome; nevertheleſs, the Foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are His: and let every one that nameth the name of Chriſt, depart from iniquity.* So that it is plain, that every act of evil is a fruit of old *Adam*, the fleſh, which hath nothing but envie, luſt, pride, drunkenneſs, malice, and all uncharitableneſs, which the King of Righteouſneſs, Chriſt Jeſus, redeemeth his from, and alſo maketh his righteous, godly, full of faith, love, patience, meekneſs, being without ſpot, unrebukable: for they are *born again, not of corruptible ſeed, but of incorruptible*, by the word of God, *which liveth and abideth for ever*; which word is *Chriſt in them the hope of glory*: For *Moſes* truly ſaid unto the Fathers, *A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; Him ſhall ye hear in all things whatſoever he ſhall ſay unto you.* So that it is plain, that the Lamb Chriſt Jeſus, was the ſubſtance of *Moſes*; and where the ſubſtance is, ſhadows and Types doth ceaſe: and this method of divine Diſcovery doth finiſh the Myſtery; for the Lord doth take up all into Himſelf, for he is in all, and acts through all; and all that power of Righteouſneſs that appeareth in any, is ſtill but that power of the Lord which he hath promiſed to pour forth in the laſt dayes, as you may ſee in the ſecond of the *Acts, verſ.* 17, 18. *And it ſhall come to paſs in the laſt dayes, ſaith God, I will pour out of my Spirit upon all fleſh: and your ſons and daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dream Dreams; and on my ſervants, and on my hand-maids, will I pour out of my Spirit in thoſe dayes, and they ſhall propheſie.* So that every Branch ſhall be a Joynt or Member of the Myſtical Body, or ſeveral ſpreadings

forth of the Vine, being filled with that one Spirit, Christ the anointing, who filleth all with himself, and so becomes the alone King of Righteousness, that rules and governes all his ransomed ones, *Joh.*17.23. *I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them as thou hast loved me: For I am the Lord, and beside me there is no Saviour.* He is in every one of his little ones that are born again; and how, is declared, *Joh.* 14. v. 15,16,17,18. *If you love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you: I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and manifest my self unto him: if a man love me, he will keep my word, and my Father will love him; and we will come unto him, and make our abode with him.* And *Rom.* 8. 9. *Now if any man hath not the Spirit of Christ, he is none of his; for as many as are led by the Spirit of God, they are Sons of God,* vers. 14. Ephes. 1.17,18,19,20,21,22,23. *Paul* speaking to them concerning their *faith in the Lord Jesus,* as he had heard, and their *love unto all Saints*; he *ceased not to give thanks for them, making mention of them in his prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto them the Spirit of wisdom and revelation in the knowledge of him; the eyes of their understandings being enlightned, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power, to usward, who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, in the heavenly places, far above all principalities, and power, and*

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*might, and dominion, and every name that is named, not onely in this world, but alſo in that which is to come ; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his Body, the fulneſs of him that filleth all in all.* Which Myſtery was made known to *Paul* by Revelation ; and he expreſly ſaith, That this Myſtery in Chriſt was not made known unto the ſons of men in other ages, as it is now revealed unto his Apoſtles and Prophets, which is made known by the Spirit ; and that is, that the Gentiles ſhould be fellow-heirs, and of the ſame Body, and partakers of his promiſe in Chriſt : and to this end, he prayeth for them, that they may be ſtrengthened in the inner man, by the riches of his glory, with might, by his Spirit ; that Chriſt may dwell in their hearts by Faith, that they may be filled with all the fulneſs of God, and may grow up into him in all things, which is the head, even Chriſt Jeſus in them the hope of glory, which cleanſeth all his from all filthineſs, that they may perfect holineſs in his fear : for they that have learned Chriſt, and been taught by him, as the Truth is in Jeſus, they put off all uncleanneſs and laſciviouſneſs, they put off the old man, with his deeds, which is, lying, deceipt, luſt, evil ſpeaking ; they muſt not be angry, neither give place to the devil, nor his Temptations ; againſt which they muſt keep a continual watch, that they may not fall ; they muſt let no rotten nor corrupt communication proceed out of their mouths, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers ; and all bitterneſs, wrath, anger, and evil ſpeaking, and clamour, muſt be put away, with all malice, drunkenneſs and fornication, filthineſs and fooliſh jeſting. And that which maketh manifeſt ſin, is the light in every one ; for all things are reproved and made manifeſt by the light ; for whatſoever doth make manifeſt, is light : and therefore awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee light ; and wait on the Lord, to be filled with his Spirit ; for we are members of his Body, of his fleſh, and of his bones ; that you may be ſtrong in the Lord, and the power of his might, that puting on the whole Armour of God, they may be able

to ſtand againſt the wiles of Sathan ; for they are not onely to wreſtle againſt fleſh and blood, but againſt principalities, and powers, againſt the Rulers of the darkneſs of this world, againſt ſpiritual wickedneſſes in high places ; and therefore they muſt have their loins girt about with truth, and having on the breſt-plate of Righteouſneſs, the ſword of the Spirit, which is the word of God, that enlightneth every one that cometh into the world, Chriſt in you the hope of glory: for they that are Chriſts, crucifie the fleſh, with the affections, and luſts : and he maketh his walk as he hath walked, to be holy as he is holy, and pure as he is pure ; to count all things but loſs and dung, that they may win Chriſt, for whom they ſuffer the loſs of all things, that they may know him, and the power of his Reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death, that they may attain unto the Reſurrection of the dead ; forgetting thoſe things that are behinde, and reaching after thoſe things that are before, that they may attain unto perfection ; having their converſations in heaven, from whence they look for the Saviour, the Lord Jeſus Chriſt, who ſhall change their vile bodies, that they may be faſhioned according to his glorious body, according to that working whereby he is able to ſubdue all things unto himſelf ; and therefore they are careful for nothing, but in every thing, by prayer, and thankſgiving, and ſupplication, their Requeſts are made known unto God; and thoſe things that are true, juſt, pure, and of good report, peaceable, and lovely, bowels of compaſſion, kindneſs, humbleneſs of minde, meekneſs, long-ſuffering, charity, that whatſoever they do, in word or deed, they may and ought to do all in the name of Jeſus Chriſt, giving thanks to God the Father by him: & this is the fruits the Saints are clothed with, which doth demonſtrate their new birth, which gift is from above, from the Father of ſpirits, from whom they receive power to become the ſons of God, by believing in his Name. *Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous Branch ; and a King ſhall reign and proſper, and ſhall execute judgement and juſtice in the earth : In his dayes Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely ; and this is*

*his*

*his Name whereby he ſhall be called,* THE LORD OUR RIGHTEOUSNESS: For he is that mighty King that ſhall be eſtabliſhed upon the holy Hill of *Sion*; that is, he ſhall be the onely King, unto whom every man and woman muſt be ſubject; for He ſhall Reign for ever and ever.

But here may an Objection ariſe: We ſee the power of darkneſs reigns in moſt men and women, and they are guided by the god of this world, who ruleth in the hearts of the children of diſobedience; for the Myſtery of Iniquity doth work in them, with all deceivableneſs in unrighteouſneſs, in them that periſh, to whom the Lord ſendeth ſtrong deluſions, that they ſhould believe lies, that they all might be damned, that would not receive the truth in the love of it, but took pleaſure (mark this) in unrighteouſneſs; ſo it is ſin is the cauſe of all miſery.

I anſwer, That all men by nature are children of wrath; but God, who is rich in mercie, giveth unto all a tender of grace, for he ſtands at the door, and knocketh: if any man open, he will come in, and ſup with him. Now there is a meaſure of the light of Chriſt in every one, which is given to profit withal: and when he cometh, he deſtroyeth ſin, or taketh away ſin, for he came to deſtroy the works of the devil; and he will conſume and deſtroy all ſin, by the brightneſs of his power, for he is ſtronger then the ſtrong man, that divideth the ſpoils, and taketh from him whatſoever he truſteth in. So that whatſoever eſtate a ſon or daughter is in, it is ſtill but Chriſt combating with his Enemies, in that eſtate, drawing all into himſelf, and deſtroying all oppoſing powers, that himſelf may remain to be the one alone Almighty power, ſpread forth every where; and ſo doing the will of the Father, bruiſing the ſerpents head in them that believe, that he alone who is the Divine, may grow up, flouriſh and remain, and bring forth abundance of fruit in them, when their created fleſh is purged from bondage, and made ſubject unto him in all things; for they that are in Chriſt, ought ſo to walk as Chriſt hath walked, who did no evil, neither was there guile found in his mouth; ſo that every one ſpeaking the truth in

love

love, may grow up into him in all things, which is their head, even Christ, who is their Anointed; and he shall subdue all their enemies under their feet, *Psal.* 100. 1. and his people shall be willing in the day of his power. And the new heaven and the new earth, mentioned *Rev.* 5. 13. wherein he who is King of Righteousness doth dwell and rule, and they that are his redeemed ones, shall see him in all his creatures, and they shall all rejoyce in each other, and all their joy in him shall be full. This great Mystery, Christ, is begun to appear, and Christ is arising, and drawing all his into himself: and he that hath part in the first Resurrection, over him the second death shall have no power. *For there is no peace, saith my God, to the wicked*; there is no peace so long as deceipt lodgeth in the heart: *If I regard iniquity in my heart, God will not hear me*; there can be no quiet nor true peace in man, till the Kingdom of Darkness be conquered, and the serpent be cast out, and all his works; and then such a heart is made a fit Temple for the holy Ghost, to dwell bodily in: for all Christs enemies must to the fire, and when they are burnt up, then he reignes in the soul; for *unto us a Child is born, and unto us a Son is given, and the Government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellour, the mighty God, the everlasting Father, the Prince of Peace; of the increase of his Government and Peace, there shall be no end*: and those that wait or stay themselves on the Lord, he keepeth such in perfect Peace. For it is Righteousness that delivereth from Death, even death eternal; and therefore it concerneth every man and woman to wait, that he may feel that power of righteousness, the Lord subduing every lust in them, bringing all into subjection that is contrary to him, that Christ alone may Rule. Open the gates, and stand open ye everlasting doors, that the King of glory may enter in, which is Jesus, who will cast out all sin, that he may present his without spot unto the Father: for the Lord hateth every hypocrite, *Isa.* 9. 17. and Christ saith, *Wo unto you Scribes and Pharisees, hypocrites*: for wickedness burneth as a fire, and through the wrath of the Lord of Hosts is the Land darkned, and the people shall be as fewel of the fire;

fire; no man ſhall ſpare his brother, and all becauſe of ſin. And *Tophet is prepared of old, even for the king it is prepared; and the breath of the Lord, as a river of brimſtone, kindleth it.*

And therefore all you ſtout-hearted Magiſtrates that oppreſs and deſtroy his holy ones in this the day of the Lords power, fear and tremble, for he is coming to puniſh the ſtout heart of the King, and all that do wickedly under him: and he pronounceth wo unto all them that make or decree unrighteous decrees, and that write grievouſneſs, and ſubſcribe it, to turn aſide the needy from judgement, and take away the right from the poor, that widows may be their prey, and that they may rob the fatherleſs: What will you do in this the day of the Lords viſitation, which will bring deſolation upon all oppreſſours? for they ſhall be troden down as dirt in the ſtreets, *Iſa.* 10. 6. And all thoſe that kill the Prophets, and ſtone [the juſt ones that are ſent unto them, to turn them from the evil of their doings: Let them fear and tremble before him, for fear he require at the hands of them the bloud of all the Prophets ſlain from the foundation of the World: for the wicked ſhall be turned into hell, and all people that forget God: for the Lord is known by the judgements which he executeth, in ſnaring the wicked in the works of his own hands: for the Lord will break in pieces all unjuſt oppreſſing Magiſtrates like a Potters veſſel.

*Be wiſe now therefore O ye Kings, be learned ye Judges of the earth; ſerve the Lord in fear, and rejoyce in trembling; kiſs the Son, leſt he be angry, and ye periſh in the way; when his wrath ſhall ſuddenly burn, then bleſſed are all they that truſt in him.* For nothing but truth in the inward parts can ſtand before him, and therefore every one wait till this King Jeſus, who is the Word, and was in the beginning; and all things were made by him, and without him was not any thing made that was made: for in him is life, and the life is the light of men, which is the true light that lightneth every man that cometh into the world: and to all thoſe that do receive this light, in the love of it, to them he gives power to become the ſons of God, even to ſuch as believe on his Name,

Name, which are born not of blood, nor of the will of the fleſh, but of the will of God. For it is plain, the Word was made fleſh, and dwelt amongſt us, *Joh.* 1. 14. the ſame was in the beginning vvith God, of vvhoſe fulneſs vve have received grace for grace.

Now ſay the people of this World, vvho lye in vvickedneſs (for the vvhole World lyeth in vvickedneſs) this Light vvill delude you, it vvill deceive you.

Thou vain man, what can deceive Antichriſt? what can deceive a Drunkard, a Whoremonger, an unclean Swearer, Lyer, Covetous man, who is an Idolater? are not theſe led by the Prince of Darkneſs, that ruleth in the hearts of the children of diſobedience? Cannot all men ſee that they are in darkneſs? and can the light of the World, Chriſt Jeſus, can he delude them? theſe are plainly lulled a ſleep by Satan in a carnal ſecurity, and *cry peace, peace, until ſudden deſtruction cometh upon them, as travail upon a woman with child, and they ſhall not eſcape it.* Therefore let me adviſe ſuch to wait and repent, if poſſible, that this the ſin of the thoughts of their hearts may be forgiven them: for they are in the gall of bitterneſs, and the bond of iniquity. For I bear my teſtimony from the everlaſting Spirit of the Lord Jeſus, that this which hath been declared, is the truth of God, and will become his povver unto Salvation unto every one that can lay hold upon him: for they ſhall put on the nevv man, vvhich after God is created in righteouſneſs and true holineſs, vvhoſe converſation is in heaven, from vvhence they look for the Saviour, the Lord Jeſus Chriſt, vvho ſhall change their vile bodies, that they may be faſhioned like unto his glorious body, according to the vvorking vvhereby he is able to ſubdue all things unto himſelf: for Chriſt by his appearance vvith the Spirit of his mouth, vvill burn up all the curſed ſeed of bondage, under vvhich his redeemed ones groane; and vvhen that vvhich is the Serpents ſeed is caſt forth, then the heart is a fit Temple for the Father himſelf to dvvel in, a garden vvherein he vvill take delight: for the Lord vvill be alone exalted in this the great day of his povver, vvherein *Judah* ſhall be ſaved, and *Iſrael* ſhall dvvell ſafely: and *this*

*is*

*is his Name whereby he ſhall be called, The Lord our Righteouſneſs.*

Now the Prieſts of this Generation delude the People, juſt like thoſe ſpoken of, *Jer.* 23.14. *I have ſeen in the Prophets of Jeruſalem an horrible thing, they commit adultery, and walk in lies; they ſtrengthen the hands of evil doers, that none doth return out of his wickedneſs:* for the Lord feedeth them with Wormwood, and giveth them Gall to drink; for the Lord expreſly ſaith, *They ſhall not profit his people*; for they ſpeak a Divination of their own heart, and not out of the mouth of the Lord; and they tell the people, if they walk after the imaginations of their own hearts, no evil ſhall come upon them: *I have not ſent theſe Prophets* (ſaith the Lord) *yet they run; I have not ſpoken to them, yet they propheſied:* but if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings. Am I a God at hand, ſaith the Lord, and not a God afar off? can any hide himſelf in ſecret places, that I ſhall not ſee him, ſaith the Lord? do not I fill heaven and earth, ſaith the Lord? how long ſhall this be in the hearts of the Prophets that propheſie lies? yea, they are Prophets of the deceipt of their own hearts, which think to cauſe my people to forget my Name, by the dreams which they tell every man to his Neighbour, as their fathers have forgotten my Name for *Baal.* Therefore am I againſt the Prophets, ſaith the Lord, that ſteal my word every one from his Neighbour, therefore they ſhall not profit this people at all, ſaith the Lord.

Now let the Prieſts be tried, do they know the voice of the Lord? do they not deny, and ſay, Revelation is ceaſed, and teach men cannot be freed from ſin while they live, and teach people to die in their ſin? and what will become of them then? for as the Tree falleth, ſo it lyeth; and there is no repentance in the grave. Well, look to it, woes will be your portion, *Jer.* 23.40. *The Lord will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.* And therefore let me ſeriouſly deſire every one to wait patiently upon the Lord, and to turn in to the light

of their mindes, that checketh for ſin and evil: for this is the true Teacher: for that which giveth power over one ſin, will give power over all ſin, if the watch be carefully kept; and ſtrength from on high will be manifeſted to give power againſt all ſin, if the minde be turned to the Lord, who will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and they ſhall be ſafe: And thus ſhall they know that I the Lord their God am with them, and that they are my people, ſaith the Lord God: for they know the Word of the Lord for ever ſettled in heaven, and they make my Law their delight, and will never forget my Precepts, but will meditate on my Law day and night: for Chriſt ſaveth his from their ſins. He it is that cometh out of *Sion*, to turn ungodlineſs from *Jacob*: and the time ſhall come, that the Kingdoms of this world ſhall become the Kingdoms of the Lord Chriſt, and he will lead the captivity captive, and let the Priſoners of hope go free; now they that hunger and thirſt after Righteouſneſs, ſhall be filled; and the poor receive the Goſpel dayly: Chriſt is drawing all men after him; he is calling in the Iſles and Nations of the world, to come to this great Battle: and bleſſed for ever are all thoſe that fighteth under him, and are his ſouldiers. *I give thee thanks, O Father, Lord of heaven and earth, becauſe thou haſt hidden theſe things from the wiſe and learned, and haſt revealed them unto Babes*; for ſuch have the anointing from the Anointed, as you may ſee in 1 *Joh.*2.27. *But that anointing which you received of him, dwelleth in you; and you need not that any man teach you, but as the ſame anointing teacheth you of all things; and it is true, and is not lying, and as it taught you, ye ſhall abide in him: and now little children abide in him, if ye know that he is righteous, know ye that he that doth righteouſneſs is born of him:* For he that findeth reſt and peace in this precious wiſdom and power of the Spirit, findeth it not by looking upon it at a diſtance, but by ſeeing and feeling that power, ruling in the Body of his fleſh; for that which makes true love flow forth to every creature, is Chriſt in you the hope of glory, who indeed is the Bleſſing of all nations, and the

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Joy of the whole earth; *Therefore fear not, O Servant Jacob, neither be affraid, O Iſrael: for I will ſave thee, and thou ſhalt dwell ſafely*; and ſhalt not follow me in Types and Figures, in a formal cuſtomary way of worſhip, which is zeal without knowledge; for he that hath the anointing within, ſeeth the Father in every thing.

Now he that ſpeaketh from imagination or tradition, and not from experience of what he ſeeth, cannot tell another of his evil, but ſuch a one is a falſe Prophet, and runneth before he is ſent, put forward by ſome ſecret luſt; and he never can bring to that which procureth peace, for he knoweth it not; becauſe that which a man ſeeks for, whereby he might have peace, is within the heart, not without: The Word of life, Chriſt, the reſtoring Spirit, is to be found within you, even in your mouths, and in your hearts; the Kingdom of heaven is within you. And therefore I muſt tell you the Prieſts of this generation, Read all the Books in your Univerſities, that tells you what hath been formerly; and though by your natural parts, with the help of ſuch Studies, you can make ſpeeches of a day long, yet you have no peace, but your hearts ſtill are as a barren wilderneſs, and increaſe in ſorrow, till your eyes return into your ſelves, and the Spirit come from on high to make you read in your own Book, your heart, wherein you ſhall find the Myſtery of Iniquity, the Man of Sin ſeated, which is the fruits of the firſt *Adam*: and till the Myſtery of Godlineſs, the ſecond *Adam*, Chriſt Jeſus, be revealed in you, to deſtroy the works of the devil, and make you righteous, and reſtore you to life, there is not neither can there be peace: for *there is no peace to the wicked, ſaith my God*: and, *if I regard iniquity in my heart, God will not hear me*: and, *he that liveth in ſin, the wrath of God abideth upon him.*

So it is clear, that the ſingle-hearted ones, who ſee the Myſtery of Righteouſneſs, and are acquainted every one according to his meaſure, with that Spirit of truth that is to be the Bleſſing of the whole earth, and that enlightens all that come into the world, although they are ſlightly regarded, and trodden under foot of men of the world, whom God

filleth with his hid treasure, that have every worldly thing their hearts can wish for, that their eyes many times are ready to start out for fatness: yet let them know for their sorrow and wo, that out of this *Sion*, which no man regards, shall the Deliverer come: for the light and life of Christ within the heart, discovers all Darkness, and delivers Mankinde from Bondage; and beside him there is no Saviour: and what will become of those that are found fighters against God? for *they that persecute them, persecute me*, saith Christ. And therefore fear and tremble, whoever thou art, for the wrath of the Lord smoaketh against thee, and his jealousie burneth like fire: if thou art found in a persecuting nature, thy sin will bring destruction upon thee, and there shall be no remedy. Although judgement is not executed speedily against evil doers, which causeth their hearts to be set in them to do evil, yet the Lord will punish the hairy scalp of them that go on in their wickedness; and when their sins are fully ripe, then judgement shall come upon them to the utmost, and there shall be no Remedy: and therefore, O Man, who ever thou art, great or small, that fighteth or striveth against his little ones, fear and tremble, and cease from sinning any longer in that nature, for fear the Lord may be a heaping up thy iniquities, that he may bring wrath upon thee to the utmost, and then there shall be no remedy; for he repayeth them that hate him to their face, to destroy them, he will not be slack. *Deut.* 7. 10, 21. *For the Lord thy God is amongst you; a mighty God, and terrible*; who is now rising in his might and power, to destroy the man of sin, and is rising like a mighty man, refreshed after Wine, and the seed of wickedness shall be destroyed by the brightness and glory of his coming: for he alone that is the King of Righteousness will be exalted amongst you. And therefore *let all flesh stand still, waiting in silence before him, that they may see the Salvation of GOD.*

THE

# The ſecond Epiſtle:

## *To all people whoſe ſouls panteth after God, as the Hart panteth after the water-brooks.*

NOW to him that ordereth his Converſation aright, will I ſhew the ſalvation of God. Hearken to the Word of the Lord, and your ſouls ſhall live: mind what power rules in you, whether it be a particular, confining, ſelfiſh power, which is of the devil, or whether it be an univerſal, ſpreading power, that doth delight in the liberty of the Son: for *if the Son ſhall make you free, then are you free indeed.* The ſelfiſh power vvhen it is croſſed or ſhamed, it grows diſtempered, bitter ſpirited, ſometimes endeavouring to kill that bodie it dwels in, and ſometime ſome other that angers it: but the power of Chriſt, who is the giver forth of the Law of Righteouſneſs, ruling within, is not moved to anger: charity, true love, thinketh not evil, but hopeth, and endureth all things, being meek and patient, loving and acting righteouſly, both to his own Body, and to others, though they be his Enemies, following the Rule of Jeſus Chriſt their King, Do good to them that hate you, and pray for them that deſpightfully uſe you, that you may be children of your Father which is in heaven.

Let every man and woman know, that there is but two Spirits, a good and a bad; there is but two wayes, the ſtraight and the narrow, that leadeth to life eternal, and few find it; and the broad way, that leadeth to deſtruction, and many there be that go in that vvay: there is but God and the devil, Heaven and hell; the way to happineſs, and the way to miſery; the way to life, and the way to death, even death eter-

eternal. And the way to life, is believing in the light that doth enlighten every man that cometh into the world.

And verily it doth concern every man to know in what ſtate he is, whether the ſpirit or the fleſh beareth ſway: for the two powers before ſpoken of, are the two *Adams* in mankinde; they are *Jacob* and *Eſau*, ſon of the free-woman, or ſon of bondage: the firſt kills and crucifieth the Son of God; but the ſecond, the Lord from heaven, he maketh alive: for Chriſt the Spirit of Truth, doth ariſe above the power of evil; and he takes the body, and rules in it: *Iſa.* 65.17. he makes it a new heaven and a new earth, wherein dwells righteouſneſs. Now that which ſeeks after the enjoyment of Creatures, to have peace in them, doth but ſeek the living among the dead: for all ſin makes but one perfect body of the power of darkneſs, the devil, which doth raign in every man, till the man of righteouſneſs, Chriſt, the ſtronger then he, who is the Anointing, comes and throws down his ſtrong holds, and divides the ſpoil: and when Chriſt this Word of life hath the poſſeſſion, that ſoul hath true peace in the ſalvation that cometh out of Sion: for peace is not to be found in any other: for he is the *Prince of peace*, and the *Captain of our ſalvation*, who hath perfected for ever all thoſe that are ſanctified by him; and he ever liveth to make interceſſion for them: for by his obedience many are made righteous. *Every one ſhall be called by my name: for I created him for my glory, formed him and made him. I will bring forth the blinde people, and they ſhall have eyes; and the deaf, and they ſhall have ears. I, even I am the Lord, and beſides me there is no Saviour.* Iſai.43.7, 8, 11. *Becauſe thou waſt precious in my ſight, and I loved thee, therefore will I give men for thee, and people for thy ſake. This people have I formed for my ſelf; they ſhall ſhew forth my praiſe.* And all the ſeed of the Serpent ſhall be deſtroyed; and the power of darkneſs is that curſed ground that is for burning, which the Lord of life and glory will trample upon; for he came into the world to deſtroy the works of the devil; and all things ſhall be ſubdued by his power, and he will put all things under his feet: and then when

all

all things are brought under by this Prince of peace, then the ſoul ſits down in peace in him who is the King of righteouſneſs, vvho will make all that living earth ſubject to himſelf, and fill all with holy breathings. Glorious things are ſpoken of him; for he is the City of God: and this holy breathing is the kingdom of heaven within you, when he rules within you; and the kingdom of heaven without you likewiſe, when you ſee the ſame glory rule in others, in vvhich you rejoyce. For in the day of Chriſts power, he vvill ſubdue all his enemies under his feet, and deliver up the kingdom to his Father.

Therefore let not any one marvel to ſee the people turning from one way of Worſhip to another: for the Father is driving his people thorow all the Ways, and Forms, and Cuſtoms, and Reformations, and Governments of the Beaſt, to weary them out in all, that ſo they may not find reſt for the ſoles of their feet, in any outward form of Worſhip, nor in any thing until they come to lie down in him, forſaking all Forms to worſhip the Father in Spirit and in Truth; that is, to walk uprightly, being holy in all manner of Converſation; for it is written, *Be ye holy, as I am holy; and paſs the time of your ſojourning here in his fear, knowing that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſations in time paſt, but with the pretious blood of Chriſt Jeſus, as a Lamb ſlain from the foundation of the world.* And until Chriſt reigneth as Lord and King, the ſoul is reſtleſs, running from poſt to pillar, as I may ſo call it, from one Worſhip and Form to another, meeting nothing but confuſion and the curſe in every thing he doth; ſo poor creatures are in bondage within, for they know not what to do; the way to *Sion* is not yet clear, and they are filled with ſighings and ſecret mournings, to ſee themſelves in confuſion and loſs, to ſtick in the mire, but cannot get out: this is inward ſlavery which they groan under, being under the hand of the Tyrant fleſh that rules the Kingdom, and deviſes the ſeveral fleſhly Forms and Ways of Government, to which, if any refuſe to conform, then he thinks fit to puniſh them with impriſonment or ſhameful reproach, any way he can invent; ſo that many

many weak ſpirits are brought under, and are in awe, either by fear or ſhame; and thus *Jacob* hath been kept very low, but he muſt ariſe. To ſee the Divine Power in Creature-Objects is ſweet, but to ſee him ruling in the heart, is ſweeter: for the Spouſe had ſeen Chriſt, or elſe ſhe could never have called him her Beloved, and mourned in his abſence. Now all things, yea all things, muſt be but loſs, dung, and Dogs meat, that we may be found in him, having the Law of Righteouſneſs and Peace ruling and dwelling in our hearts, being refreſhed with thoſe ſweet ſmelling Spices, the diſcovery of the Fathers Love within, which is the Word of God. This is ſweeter then the Honey and the Honey-Comb; for this is to ſee him neer at hand, even within the heart, ruling and reſting there: This is the Kingdom of Heaven within you; this the City of Refuge that will not fail a man; this is the Rock of Defence and Offence: this is the Power that makes a man as bold as a Lyon, that in the greateſt ſtreights findeth peace and reſt: like *Paul*, can ſing at midnight, although in chains under the hardſhip of perſecution by Tyrants, for he felt peace, and was at reſt; yea, ſuch peace as the world knows not of: let come what will come, this man knows it is the will of his Father it ſhall be ſo, and he feels a quiet peace compaſs his heart, ſo that he ſeeth and feeleth peace within, and rejoyceth in the excellencie of it; he ſeeth love and patience within, and rejoyceth in that ſweet Oyntment that doth caſt a delightful ſavour all his ſoul over. Now if this man ſhould be forſaken of all his outward Friends, impriſoned, baniſhed, all men deny to deal with him, becauſe they count him a man of ſtrange Opinions, and Blaſphemies, calling him all reproachful names; as they ſhall ſay all manner of evil falſly againſt the new-born Babes, and they ſhall kill them, and think they do God good ſervice in it: Yet the Saints are in God, he lives in them and they in him; and he will have his holy Ones, whom he draws up to worſhip himſelf in ſpirit and in truth, to be ſilent, ſlow to ſpeech, for a ſeaſon; yet quick-ſighted, Eagle-eyed; though they be ſilent, they are not ſottiſh, as the world judgeth, and falſly ſurmiſeth of them; but they ſhall all ſee and behold with the

ſingle eye, and judge others righteouſly, and they ſhall not be judged of any man. And let the ignorant Profeſſors of the world be aſhamed, for condemnation will fall upon them, and fear ſhall ſurprize the hypocrites: for the righteous actings and patient ſilence of thoſe that are drawn up to wait on the Lord, ſhall be the great ſhame and confuſion of face upon them; the wiſe fleſh, that would be an Angel of light, is full of words, but dead to the Law of Righteouſneſs: the Saints muſt dye to waſte words, but be made alive to righteouſneſs, walking uprightly to all things, in all well-pleaſing, in the ſight of God their heavenly Father: for the man of the fleſh is altogether for preaching, praying, as he calls it, obſervations of Forms and Cuſtoms, and knows not how to worſhip, if theſe be taken away; he hath no peace if this be gone. But the man that is in his natural condition, that is not born again, this mans prayer ſhall turn into ſin, and all that ever he doth is an Abomination in the ſight of God, and he that hath his eyes in his head, as *Solomon* ſaith the wiſeman hath, he beholds all theſe his performances to be out of the life and power of Chriſt, and death is in all that ever he doth: let his ſpecious fair pretences be what they will, if the inward Power be wanting, no Sacrifice can be accepted: therefore the clean heart God accepteth; therefore the juſt man is continually meditating, the Law of his God is in his heart, therefore his footſteps ſhall not ſlide. The godly man turns his eye inward to ſee the Law of Righteouſneſs guiding and ruling his body; and this is the excellent ſight, to ſee the Divine Power in ones ſelf, ruling, dwelling and living within; which if it doth, that Body wherein it dwells, ſhall be wholly ſubject in all its actions to the Law of Righteouſneſs. They that know what the power of Love, and the Law of Righteouſneſs is, they know the truth of what is here verified: they that live in the light, they ſee the Lord abroad and at home; they ſee him in other creatures, and they ſee him in themſelves; patiently ſubmitting to his will in all things, that it may *be done on earth, as it is in heaven*; ſo that there is a ſweet compoſed agreement between the diſpoſing hand of God without, and his power within. He that thus ſeeth the Lord

the Antient of dayes, the one Almighty power, doth mightily honour him, when nothing can be done abroad, either in adverſity or in proſperity, but the divine power that rules in the heart, conſents, rejoyces, and doth not grudge: And now the Lord is one, and his Name one, and his power one, every where.

The ſight of the King of Glory within, lies not in the ſtrength of Memory, calling to minde what a man hath read and heard, being able by a humane capacity to joyn things together into a method, and through the power of free utterance, to hold it forth to others, as the faſhion of Students in their Sermon-work is, which a plough-man that never was bred in the Univerſities, may do as much; nay, they do more, in ſome kind, as experience teaches. But the ſight of the King of glory within, lies in the beholding of light ariſing up from an inward power of feeling experience, filling the ſoul with the glory of the Law of Righteouſneſs, which doth not vaniſh like the taking in of words and comfort from the mouth of a hear-ſay-Prieſt, who doth ſpeak by the ſtrength of his memory; but it doth continue like the Sun in the Firmament, ſhining forth from that eſtabliſhed power of the Divine within; and the inlivened heart ſhall ſooner be ſeparated from glorying in the Law of Righteouſneſs that dwells in him, then the light and heat of the Sun, can be ſeparated from the Sun: and truly, let me tell you, that as a man finds abundance of ſweet peace in his heart, when he is made to live in the Kingdom of Heaven; ſo the words that this man ſpeaks from this power within, are very profitable to others, and is good ſeed, whereſoever it is ſown, that will ſpring up, and bring forth fruit: for words ſpoken from the light of experience, have a two-fold operation upon the hearts of the hearers: for firſt, if I lie under ſtraits and bondage in my ſpirit, by reaſon of ſome inward and outward troubles, by reaſon of the enthraldom to my own luſts, that overpowers me, ſo that I cannot do what I would; then the words of experience from anothers mouth that hath been in the ſame condition, and is paſſed thorow it, ſounds liberty and life to my weary ſoul: I ſpeak what I have felt in this particular.

Secondly

Secondly, If I delight in any way of the fleſh, as to ſeek peace in Creatures abroad vvithout me, or to ſeek ſatisfaction to my ſelf-vvill and luſt, in the midſt of this, I do (occaſionally) hear the vvords of experience from others, declaring ſuch actions and motions to be the powers of the fleſh and devil, and not of the ſpirit of Righteouſneſs; preſently theſe vvords take peace from the earth, that is, from proud fleſh, and fills the vvhole ſoul vvith anger, diſtemper, grudging and torment: and this is another operation that pure Language produceth, vvhich is, a launcing of the dead fleſh, that the diſeaſe may be cured; for this wounding is not to the ruine of the creature, but it is a Medicine ſent from the Lord to heal him, to take away the evil peace from the fleſh, that ſo the created part may lie down in reſt, and be at peace in Chriſt which cannot be moved: for every comfort that is of the fleſh, ſhall be ſhaken and removed; but Chriſt the one povver of Righteouſneſs and Peace, ſhall not be ſhaken nor moved, but ſtand firm for ever.

Now by this may you ſee the Kingdom of the fleſh and devil, vvhich muſt be ſhaken to pieces, and fall, and the Kingdom of Heaven, or of God, that endures for ever, and is that Rock that cannot be removed.

For every one that hath lain under the bondage of ſelfiſh power, and is delivered, he can from that experience, declare vvhat the power of darkneſs is, in vvhole mankind.

Now ſome may ſay, *What is it for a man to live in the Kingdom of Hell, Devil, or Darkneſs?*

I anſwer: When a man takes delight in nothing but ſatisfying of the luſts of his own heart; vvhen the vvay of the fleſh is pleaſing, and the vvay of the ſpirit of Righteouſneſs is a burden to him; vvhen he glories in himſelf, and feeds vvith delight upon his Covetouſneſs, Pride, Envie, Luſt, Self-vvill, and in all other Evil, that doth ſatisfie his deviliſh appetite; and if he can but overcome that power that checketh his will, or croſſeth his carnal delights, then this man is in his Kingdom, he rejoyceth, and is well pleaſed. But yet know, thou vain Man, that this is yet but the Kingdom of the fleſh, that muſt be ſhaken, and this earth muſt be

removed; for this is glorying in a mans ſhame.

What is the Kingdom of Heaven, or of Chriſt?

The Law of Righteouſneſs and Peace, ruling and dwelling in mankinde, is the Kingdom of Heaven; for this is the univerſal power bearing rule, and therefore treadeth the ſelfiſh power under his feet; for all his delight is in the Law of the Lord, and in that Law he doth exerciſe himſelf both day and night. Now vvhere the heart is thus eſtabliſhed vvith grace, there is perfect peace; and that which is perfect peace, is the Kingdom of Heaven within you: yea, it is the *White ſtone, with the new name written in it, that none know it but them that have it.*

What is it for a man to live in the Kingdom of Heaven within you?

When a man is come to that condition by believing in the light, that he is brought over the works of darkneſs, and is made ſubject in every thing to the King of Righteouſneſs, Jeſus Chriſt, and all his delight is to walk according to his Law in every thing, his Crown and Glory being in the Law of Righteouſneſs which he findes ſeated in his heart, and findes content no where elſe; and when the Spirit is honoured, this man is in his Kingdom, he hath vvhat he would have: for vvhen a man is made to ſee and know the Law of Love and Righteouſneſs within him, and delights to act from that power of life and liberty which he ſeeth & feeleth ſeated in him; now this man is carried on with much joy & ſweet calmneſs, meekneſs and moderation, and is full of glory: this is the excellencie of the work of Chriſt, not onely to make fleſh ſubject to Righteouſneſs, but to know himſelf made ſubject, and to rejoyce in the ſweet enjoyment of that Prince of peace: to make a man rejoyce, and to know the ground of it, that his joy is unmoveable.

What do you mean by Divine Power?

The Divine is the ſpreading power of righteouſneſs, which is Chriſt that *filleth all in all* with himſelf, & he is called *a Tree*, or *a Vine*, becauſe he doth not lie in any ſingle perſon, but ſpreads himſelf in all mankind; & every ſingle body in vvhom he

he breathes, is but a bough or bud of the Vine: ſo that look upon all together in whom Chriſt is ſpread, and they make up but one Vine, knit together by that one Spirit into one Body, vvhether they be poor or rich, learned or unlearned; therefore thoſe rich men that deſpiſe the poor, and thoſe learned that deſpiſe the unlearned, as your Univerſity men and Prieſts of the Nation doth, for there is ſome Prieſts now in the Nation, that vvere not bred in the Univerſity: but know all of you that are deſpiſers of them that are good, and have them in contempt for their poverty, and becauſe they are unlearned in your Logick and Tongues, as men are; vvhy I muſt tell you, you are all but pricks of the Thorn-buſh, not Branches of the Vine, and you are the curſe that is now very neer unto burning.

And every ſingle one alone in vvhom Chriſt breaths, is but a parcel of the Vine in vvhom the Divine Power dwells and reſts, even as every Branch of an Appletree is filled vvith the ſap, vvhich is the life of the vvhole Tree. Chriſt is the Divine, becauſe he grovvs and flouriſhes in the time of light; he is the Son himſelf, he is a Vine or Tree that grows by day in the heat of light, and ſo brings forth abundance of fruit to the glory of the Father. Trees that grow in the heat of the Sun, they bring forth pleaſant fruit: ſo thoſe that are Branches of this Vine, that grows in the heat and life of the one Spirit, the King of Righteouſneſs, they bring forth abundance of the fruits of Righteouſneſs, according to the nature of the Vine they grow from: therefore the Saints are called, *Children of the day*, not of the night; for they ſpeak vvhat they know experimentally, and vvhat they have received feelingly from the Lord: *As we have taſted, as we have felt, as we have handled, ſo we deliver unto you*: and their actions and words are not ſpent at random; for they act righteouſly in the creation, among all they have to do vvithal, and they do it from the Law of Reaſon and Righteouſneſs which they feel ſeated vvithin them.

For every one that doth ſpeak or act from the light or power of the Divine within himſelf, can give an accompt of his Words and Actions; but this is the glorying that the fleſh-

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ly part hides himſelf from: for the Law of Righteouſneſs, fleſhly *Iſrael*, could not behold the new Covenant, which the men of the long Robe, the Clergy-men, ſo called, are unacquainted with.

For oppoſite to this Divine Chriſt, there is a night-Vine, which is the power of ſelfiſhneſs, which is a fruit of the bottomleſs pit; and it is ſpread abroad in mankinde, and every man and woman that is guided by this ſelfiſh power of darkneſs, are but Branches of the night-Vine; and this night-Vine which is fleſhly man, hath from the beginning of *Adams* fall, filled the whole earth vvith darkneſs, under pretence of Learning, and fleſhly Forms of Government, and ſo is become a ſpread Tree: but he is called by the Spirit of Righteouſneſs, the Thorn; the Fruit he brings forth, is ſower and bitter, and good for nothing but the dunghil; for Trees that grow alwayes in the ſhade or place of darkneſs, where the light and heat of the Sun doth not co-operate, brings forth unpleaſant fruit. Now this night-Vine, or rather Thorn-buſh, is the branchings forth of the wiſdom and power of ſelfiſh fleſh; every bud from it, is a ſharp prickle: Treacherous and covetous *Judas* was one Branch from that Root, and he hath riſen ſin up to a mighty great Tree: for every treacherous and covetous heart is but the buddings forth of *Judas*: ſo the envious Scribes and Phariſees are other Branches from the ſame Root, and theſe have riſen up into mighty ſpreading Trees; for every one that is zealous without knowledge, making a profeſſion of the ſpirit of Righteouſneſs, and yet grudging and hating the vvay of the ſpirit, are but the buddings forth of the Scribes and Phariſees that killed the juſt One, the Lord of life and glory, and wrote Hebrew, Greek and Latin over his head, to blind the world, that their learning taught them to do that act of murder: and although they have now killed Chriſt after the fleſh, and by that have ſpread in every Land and Family, to hinder Chriſt from riſing, or elſe to ſuppreſs and kill him again after he is riſen, if they could, in Sons and Daughters, whom he hath, by the manifeſtation of his light, made himſelf known unto them.

So

So covetous *Demas*, proud *Simon Magus*, froward and churliſh *Nabal*, unrighteous *Elymas*, and ſuch like, are all the buddings forth of the Thorn-buſh, and have covered the earth with their Branches, to keep it in darkneſs, and to hide the Son of Righteouſneſs from it; and all theſe are centred in the Clergy of this nation, or the Prieſts, which is moſt ſuitable to their taking of Tythes, which is the great ſin of Oppreſſion that many people for conſcience ſake, and nothing elſe, are undone in their outward Eſtates; and ſome through hard impriſonment, have loſt their bodily lives: and this great and ſad grievance is upheld by theſe mens pride, covetouſneſs, idleneſs, bitterneſs of ſpirit, deſpiſing and treading all under foot in whom the ſpirit of the Lamb appears; which all thoſe that are born again do ſee and know this to be true, and that theſe are the ſtanding Enemies againſt Chriſt; their Churches, as they call them, are the Succeſſors of the Jews Synagogues, and are houſes of bondage. And though they have prevailed with the Magiſtrates for their Tythes, to ſettle them, yet they ſhall finde the laſt end of them will be ſad; for they are but hear-ſay Preachers of the Goſpel, they cannot ſay any thing from any Teſtimony of light they have within themſelves, but from the Writings they have from the Apoſtles, which they profeſs great love to, & keep charily for their Tythes ſake: and by the one, they deceive the people of their Souls, for they preach the letter for the ſpirit; and by the other, they pick their Purſes.

And this is very manifeſt by their carriage: for though thoſe Writings which they live by, were not Writings that proceeded from any Scholars according unto humane Art, but from Fiſher-men, Shepherds, Husbandmen, who ſpake and writ as the Spirit gave them utterance, from an inward Teſtimony of life; Yet now theſe learned Scholars, having got the Writings of theſe inferiour men of the world, ſo called by ſome, they now ſlight, and deſpiſe, and trample under their feet, men guided by the Spirit of the Lord, preſſing upon the powers of the earth, to make Laws to hold them under bondage, and that Lay-people, Tradeſmen, and ſuch

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as are not bred in Schools, may have no liberty to ſpeak or write of the Spirit. And why ſo? Becauſe out of theſe deſpiſed ones of the world, doth the Spirit riſe up more and more to clearer light, making them to ſpeak from experience, and every freſh diſcovery of the Father ſhines more glorious then the old, till at laſt the creature is made to ſee the Father face to face in his own light.

But now the Scholars that come to ſpeak from the ſtrength of what they have ſtole from others, being not filled with the Holy Ghoſt, which maketh Miniſters, they have no inward Teſtimony of their own to uphold their Trade, but by a cuſtomary practiſe, they uphold their Trade thus, by holding faſt the old letter, getting their livings by telling the people the meanings of thoſe Tradeſmens Words and Writings. But alas! they mightily deceive them, and corrupt their Meanings, by their multitudes of falſe Expoſitions and Interpretations: for no man knows the meaning of the Spirit of GOD, but he that hath the Spirit: and if the Father ſends forth any of theſe Tradeſmen to declare their Teſtimony which is in them, as in theſe dayes he ſends forth many, and theſe true labourers ſhall increaſe, maugre the Malice of Men & Devils, and all thoſe falſe aſperſions caſt upon them, calling them new Lights, Factious, erronious Blaſphemers, and the like, ſhall not hurt them: for it is but that *the Scriptures may be fulfilled*; *they ſhall ſay or ſpeak all manner of evil, falſly, againſt them for my ſake*; *and they that kill them ſhall think they do God good ſervice* in it, even as thoſe that killed the *Juſt One*, crying, *Crucifie him, crucifie Him:* but all will be to no purpoſe, for the work is of the Lord, and it ſhall ſtand: The counſels of the Lord taketh place in every age, and his *word is ſtabliſhed in Heaven*; and when all things elſe ſhall come to nothing, then *not one jot or tittle of this ſhall fail.* Wicked men and Deceivers had beſt give over, for it is hard for them to *kick againſt the pricks*, or ſtrive againſt the ſtream: *For the Lord Jehovah, at whoſe voice the mountains quake, the hills tremble*; *that telleth all the Stars, and calleth them all by their names*; *and ſaith to the proud waves of the Seas, Thus far ſhall ye go, and no farther*;

*ther ; that keepeth the devils in chains, againſt that great and terrible day, when all men ſhall be judged for the things done in their fleſh ; that divided the ſeas for his children to paſs over, and drowned his enemies in the ſame waters* ; I ſay, this God is too great for Man to conteſt with.

But what is the reaſon that the Preachers of this world, ſo called by many, are ſo bitter againſt truth in the inward parts ? in words they ſpeak much for it.

Becauſe the light of truth that ſprings up out of this earth, which the Scholars tread under feet, will ſhine ſo clear, as it will put out the candle of theſe wicked learned Deceivers. Now the people are not to look for any teaching, but from the great Prophet Jeſus Chriſt, and are not to acknowledge any other Ruler, but ſuch as are guided by him, this King of peace, who plants the Law of Righteouſneſs in the hearts. The hear-ſay Teachers would have the people look up to them for teaching : and verily I muſt bear my Teſtimony, that the more I look'd upon any man for teaching, the more I was wrapt into bondage and confuſion ; and therefore all the upſhot and end of the Prieſts is onely to hinder Chriſt from riſing, and to keep *Jacob* under, that he may be a ſervant unto the man of fleſh.

So it is plain, that all that is done in the world about hear-ſay Prieſts, and their ſettled Forms of Worſhip, is no other but the ſpreadings forth of the Thorn-buſh, the fleſhly man, to hinder the worſhip of the Father in ſpirit and in truth ; and all theſe ſtrict and zealous Preachers, ſo called, and Profeſſors of other mens Words and writings, and Upholders of Forms and Cuſtoms, are no other but the Scribes, Phariſees, and *Judas*, that ſtill purſues Chriſt in enmity. And this is the reaſon why many are ſo ignorant and cold ſpirited in the acknowledgement of the Father, becauſe the night-Vine or Branches of the Thorn-buſh are ſo mighty great and thick, that they hide the light and heat of the Sun of Righteouſneſs from it ; this is the man of ſin, the Myſtery of Iniquity, that lets, and muſt let, till he be taken out of the Way. Indeed, this Thorn-buſh doth ſo prick, that none dare meddle with it, but thoſe that are well clothed with Chriſt, ſuch as have *put*

*on the whole Armour of God.* This Thorn-bush or night-Vine, grows in the cold time of the night, while the Sun of Righteousness is under the clouds; and the fruit it brings forth is unpleasant, as pride, covetousness, envy, self-love, hypocrisie, confusion, bondage, and all misery, under the power of darkness: and all that oppress the holy just Ones, they act from this night-Vine, and are children of the night and of darkness.

Now from hence it doth appear what proud men the Clergy are, that call themselves Divines, when their light is but a candle, stolen from the Apostles and Prophets writings; it is not their own Light, it is but hear-say in them, who cannot in their own particulars witness the things they do declare or hold forth unto others; and therefore their pride, and covetousness, doth plainly declare them to be false Christs, and false Prophets, and that they are but Branches of the Thorn-bush that are full of sharp pricks, in regard they endeavour to uphold a forced maintenance from the people, whether they will or no, and force the people to be silent, to hear them preach hear-say, what *Austin, Gregory*, and the Fathers have said; and none must gainsay what they affirm, although never so false, upon pain of 5 *l.* or lye in the common Goal, and be bound to their good Behaviour; and are like to be crushed in their Estates, by the power of many wicked Magistrates, if they oppose these hear-say Priests that say and unsay; for they know not what they say, but say to darken peoples knowledge more and more! O sad Anti-christian Laws, against the plain Scripture, which alloweth propheſying, or speaking one by one, as the Spirit giveth or maketh manifest, and the first shall hold his peace: doth not the shame of those Laws and their Makers almost appear unto all men? If it do not, it will do very suddenly: assure your selves, you Priests, you must fall and be turned out, as *Judas, Simon Magus*, and the Scribes and Pharisees, that are the greatest Enemies to Christ, the spreading power of Righteousness: for the Lord doth not send hear-say men to be labourers in his Vineyard, but such as he first fills with his Divine power, and then sends them to work in his Vineyard:

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ſo that ſtill it is but Chriſt in them, that is the One, that is ſent of the Father : for the Father ſends none but his only beloved Son in whom he is well pleaſed, who is the Law of Righteouſneſs and Peace, the ſpreading power that fills all in all. And you ſhall finde, you Prieſts that are ſo puft up, and filled with pride, and are cloathed with covetouſneſs, that ere it be long theſe poor deſpiſed ones of the world that have this Law written in their hearts, are the true Labourers that are ſent forth into the Vineyard ; and you that call your ſelves Divines, and Labourers, you are but Traitors to Chriſt, and Enemies to his Spirit : you have had warnings from time to time ; *Many Prophets hath the Lord ſent unto you, and righteous men ; but you have ſtopped your ears, and hardned your hearts at the voice of the Charmer, charm he never ſo wiſely :* but the greater will be your woes and ſorrow ; for you are left without excuſe ; you are the men that muſt have your mouths ſtopped, not by a humane tyrannical hand of power, as you have ſtopped the mouths of Gods holy and juſt Ones, for that they abhor ; for the Lord himſelf, whom you diſhonour by your hypocriſie, will ſtop your mouths with ſhame and ſorrow, when he makes you to ſee your ſelves in the ſtate of Devils, Deceivers, Scribes and Phariſees, *Simon Magus*, *Demas* and *Judas*, that are Traitors to the ſpirit and power of Righteouſneſs which is in the Saints. But if you ſay you do not aſſume the names of Divines as you write your ſelves, under which deſcription you are as bad as Diviners, Sorcerers or Deceivers, as *Balaam* was, and as the maid that got her Maſter gain by Divination, in *Act.* 16.16. you hold forth letter for ſpirit, make people believe your words of hear-ſay, that it is the Teſtimony and experience of the ſpirit within you ; and you pick their Purſes extreamly by this Sorcery and Divination.

So it appears plain that the word you call *Divinity*, darkens knowledge : you talk much of the Body of Divinity, and of Anatomizing Divinity : O fine Language ! but when it comes to trial, it is but a huſk : *All is not Gold that gliſters* ; there is no Kernel ; the words ye ſay are without life ; the ſpirit that gave forth the Scripture, ye are ſtrangers unto : *the*

*natural man understands not the things of God; they are spiritually discern'd:* the Spirit hath filled the hearts of those you despise. You go on, selling words for mony to the blinde people, whom you have deceived; and the Spirit is not at all in your service, and your service stinks before the Lord: your preachings, prayings, and all your Will-worships, with all the people joyning with you, is but an abomination in the sight of the Lord; for you are the people that *draw nigh to God with your lips, but your hearts are far from him*; and are removed afar off Love; Justice, righteous actings, doing injury to no man, is not to be found among you, neither clean hands and a pure heart: for the alone peace of the heart lieth in seeing and feeling Christ the Divine power to rise up and rule within; and every soul is in confusion, bondage and sorrow, until he have true light and feeling thereof in himself, as I have shewed and found by experience. And surely this may command all mouths to be silent, that speak from hear-say, and yet saith, *Thus saith the Lord:* he lies, & he dishonoureth the Lord, whoever he is, that speaketh before the Lord hath revealed himself in him, & spoke to him, and put words into his mouth; & he doth exceedingly wrong the souls of his hearers, by deceiving them; and so their lives, their whole actions, and their conversations are unprofitable to all men, because they make them believe a Divination are Words of Knowledge spoke from a pure Testimony.

Surely if the Lord had not become the Teacher of his despised Ones, they had been over-spread with *Egyptian* bondage and darkness, as the Priests are, by whom the earth is corrupted, and over-spread with thick darkness: Well, you have Prophecies and Promises in the Writings of the Prophets and Apostles, wait upon the Lord till you see the fulfilling of them within your selves: and leave off your much talk about words and syllables; for by this multitude of waste discourse people are blinded, that they neither minde the Prophecies of Scriptures, nor wait for the fulfilling of them in themselves: for *whatsoever is written, is written for our instruction, upon whom the ends of the world shall fall.*

And verily, I can truly say, That so long as I was a blinde Pro-

Profeſſor, a ſtrict goer to Church, as they call it, and a hearer of Sermons, and never queſtioned what the Prieſt ſaid, but believed as the learned Clergy, the Church, ſo called, believed; and ſtill forgot all I heard: though I muſt ſay, The words they ſaid were like a pleaſant ſong in my ears, whilſt I heard them. And this I know is the beſt condition of all your zealous Profeſſors, this is all they can get from you; for you are in bondage and confuſion; and Ignorance is the Mother of your Devotion: for your lives are in the fleſh, you do not ſavour the things that are of the Spirit, and ſo you are not of God. Whilſt I was ſuch a Profeſſor, I was counted by ſome Prieſts and others, a good Chriſtian, and a godly Man, though all that was in me, was but zealous Ignorance, and led me on in the heighth of the deceitful Nature. But ſince it hath pleaſed the Father to reveal his Son in me, and hath cauſed me to ſpeak what I know from an inward principle of light and power of life within; Now the ſame Prieſts, and Profeſſors whom they have deceived, my former Acquaintance, begin to be affraid of me, and call me an erronious Man, a dangerous man; and look upon me as upon a man of another world; and in that, they are not miſtaken: for *our Converſation is in heaven; and our delight on earth is in the Saints, and in thoſe excellent Ones*, that excels in vertue. For my part, I can truly ſay, from the goodneſs of the Lord, who is worthy of everlaſting praiſes, to be acknowledged from me, that am as a brand ſnatch'd out of the fire, and kept from burning, by the goodneſs and loving kindneſs of the Lord, That *my portion is fallen to me in a goodly heritage; the Lord is my portion; I have the Lord, I have enough.* I look upon them with the eye of pity and love, ſeeing them as yet to live under the ſpirit of Deluſion, and power of Darkneſs; the god of this world having blinded their eyes, that they cannot ſee the way to the Kingdom: and therefore I think it my Duty to wait upon the great Reſtorer of all things, until he manifeſt or raiſe in them the manifeſtation of the meaſure of that light that he hath placed in their ſouls, and given them to profit withal, and then that ruling in them, will makes us become one again, and then we ſhall not be divi-

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ded any more. O dear Friends! deſpiſe not this Word, wait on the Lord for teachings; you neither will nor can have reſt in your ſouls, until he ſpeak in you peace: For thoſe that ſtay themſelves on him, are kept in *perfect peace*. And follow your Forms as much and as faſt as you can, in the ſtricteſt way you can poſſible, and it will not bring you peace; nay, it will bring you to a loſs, and you ſhall be more and more wrapt into Confuſion and ſorrow of Heart: I ſpeak what I have found, and therefore let not any deceive themſelves. But when once the heart is made ſubject to Chriſt, the Law of Righteouſneſs, looking up to him for inſtruction, waiting with a meek and quiet ſpirit till he appear in you, then you ſhall have peace, then you ſhall know the truth; and

*thoſe that are made free by the Son, they are free indeed: For they ſhall hunger no more, neither thirſt any more; for the Lamb which is in the midſt of the Throne ſhall govern them, and ſhall lead them to the lively Fountain of water: and God ſhall wipe away all tears from their eyes.*

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THE

# The third Epistle:

*To all Those that teach for Hire, and divine for Money, that they may lay their Hands on their Hearts, and consider the evil of their doings, and cease to do Evil, and learn to do well: For the terrible Day of the Lord is at hand; And who can dwell in everlasting Burnings?*

VErily I must bear my Testimony from the Spirit of the Lord Jesus, which is everlasting, That you the Priests of *England* are all blinde Guides, and have your right eyes put out: and I shall prove you Deceivers of the people, and woes everlasting will be your portions, if you proceed; and therefore in tender love to your souls, I send this unto you, without consulting with flesh and blood.

Consider this, you that are wandring Stars, That when Christ appeared in flesh, *Moses* Administration began to be silent, and drew back, and set Jesus Christ in the chair, to be the great Prophet that should be the Teacher in Types after him, and the Ministration of these Discoveries were to reign in the world their appointed time: Even so the Lamb, Christ Jesus, or that single Body, gives way to the Holy Ghost,

Ghoſt, which is the ſpreading Spirit, *Joh.*16.7. *Joh.* 17. 21. *If I go not away* (ſaith Chriſt) *the Comforter cannot come to you: for he that dwells bodily in me, is to ſpread himſelf in you; that as the Father in me, and I in him are one, even ſo I in you, and you in me, may become one with the Father:* And the Teſtimony of the Apoſtles declare as much, 2 *Cor.*5.16, *Col.*1.27. *Though we have known Chriſt after the fleſh, yet now henceforth know we him no more: but we look after the Myſtery which hath been kept ſecret from Ages and Generations paſt, which is, Chriſt in you, the hope of Glory.* And therefore all your merchandizing in Goſpel Forms, as you call them, and Types, declare you the Prieſts of *England*, to be yet under the Miniſtration of Chriſt after the fleſh, declaring the Lamb Jeſus to remain yet in one ſingle perſon. But know you, That as the Miniſtration of *Moſes* gave way to this, ſo this Miniſtration is to give way to the inward teachings of Chriſt, and the ſpreading of the Spirit in ſons and daughters, which doth more excellently declare the glory of the Myſtery; and this you call, A Dumb Idol: for all thoſe that patiently wait in ſilence upon the Lord, do wait for the manifeſtation of the meaſure of the Spirit of God, to be poured down upon them, to make them profit withal; for *they that are led by the Spirit of God, they are the Sons of God.* The Man Chriſt Jeſus told the Woman of *Samaria*, *Woman, the time is coming, and now is, that neither in Jeruſalem, nor in this Mountain ſhall men worſhip the Father; but they that worſhip him, ſhall worſhip him in ſpirit and in truth; for the Father ſeeketh ſuch to worſhip him.*

Now you ſhew your Ignorance of Scriptures, and that you have not the *Key of David, that openeth and no man ſhutteth; and ſhutteth, and no man openeth*; but like thoſe that made ſilver Shrines for *Diana*, cryed her up for a great goddeſs, becauſe their Living was got by it; but their deceipt was plainly ſeen to all, whoſe eyes were opened. Now you deny the Teacher within, that ſhall not be moved into a corner: *For the word is nigh thee, even in thy heart, and in thy mouth*; and you need not tell the people, *Lo, here is Chriſt*, or *Lo, he is there*: for there is in every one a meaſure of the light of Chriſt

Christ, which is given them to profit withal; and if they follow that light, it will bring them out of every evil way: for it is that pure thing in man, that never did consent to sin, nor never will, but doth check and reprove for evil thoughts, and vain lusts and desires, which this light judgeth down; for Christ hath thus enlightned every man that cometh into the world: now till the measure of this light is manifested in you, so as totally to destroy the works of the Devil, for to that end Christ came, even to destroy sin; I bear my Testimony from the Lords Spirit, You are strangers from the Covenant of Grace, and Aliens from the Commonwealth of *Israel*, and are *without God in the world*: and how are you fit to teach another, that know not your own Guide, that is, the Lord from heaven? for know you not that the Kingdom of heaven is within you? you Disciples, you little Ones, that are born again, *not of corruptible seed, but of incorruptible, the word that abideth for ever, Christ in you, the hope of glory: for know you not that Christ is in you, except ye be Reprobates?* so your deceipt is to drive a Trade in the world, to deceive souls, to keep people from knowing the true Teacher: for if they should once know one within them, to lead them whither they in their corrrupt wills would not go, and should give way to obey that holy Voice, for it is the Voice of Christ, then they would not give their money for that which profiteth not, and that which is not bread; for Christ saith, *He that eateth the bread that I shall give him, shall live for ever: for my flesh is meat indeed*: and, *he that believeth in me, out of his belly shall flow rivers of living water*: Now you do esteem men contrary minded, as Hereticks; the Just One, Christ, was accused for a perverter of the people, by the Jews, *Luk.*23.14. *Stephen* was stoned for blasphemy, *Act.* 7.59. *Herod killed James the brother of John, with the sword, imprisoned Peter*, Act.12.2,4. *Paul* stoned till they supposed he was dead, *Act.*14.19. they had trials, *Heb.*11.36. by mockings, by bands and imprisonments, by cruel scourgings, they were stoned, they were sawn asunder, they were slain with the sword; and all for faith, for bearing Testimony for that which doth enlighten every man that cometh into the world;

for *Paul* ſaid, That when Chriſt had revealed himſelf in him, then he *ſpake the word with boldneſs, and went about turning people from darkneſs to light, and from the power of Satan unto God, that they might receive remiſſion of ſins*, which teacheth to *follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.*

Now the light maketh manifeſt the Myſtery of *Babylon the great, the Mother of Harlots, and abominations of the earth, who hath made her ſelf drunk with the bloud of the Martyrs of Jeſus, and Saints of the moſt High*: thoſe that have the mark in their foreheads, in which you are yet, even in *Babel*, in confuſion: and therefore fear and tremble before the Lord, for who is able to dwell in everlaſting burnings? *For the devil that deceived them, ſhall be caſt into the lake of fire*: mark that, *that deceived them*: nothing makes a man more like unto the devil, the Prince of darkneſs, then to be a deceiver of the Brethren, and they ſhall all to perdition, *Rev.* 17.8. for they do mock now with the Lamb Jeſus, and they offend his little Ones. O! it were better that a Milſtone were hanged about their necks, and they thrown into the ſea, then to offend one of thoſe little Ones that put their truſt in me. But know this, the Lamb ſhall overcome you, for he is Lord of lords, and King of kings, and they that are with him are called, and choſen, and faithful, and therefore *rejoyce over her, ye holy Ones, for God hath avenged you on her, and will avenge: for true and righteous are his Judgements; for he hath judged the great whore, which did corrupt the earth with her fornication*; and hath and will avenge the blood of his ſervants at her hand: for the dreadful and terrible day of the Lord is at hand, in which no iniquity or deceipt can ſtand: there is nothing but the pure, holy and undefiled ſhall be able to enter: for no unclean thing can enter the Kingdom of Heaven; and it muſt be the oyl in a mans own veſſel, whereby the true light is maintained, by which alone the Bridegroom can be followed in to the marriage-chamber, who is the true Vine; and they that abide in him, and he in them, they bring forth much fruit; and he is the Way that whoſoever walketh in, ſhall come to the Father: he is that Rock

that

that whosoever buildeth his house on it, shall stand, and no persecution, storm or tempest, shall shake: *although the mountains move into the midst of the sea, my heart* (saith *David*) *shall not be troubled:* Why? Because it standeth fixed, fixed in the Lord: the Lord keepeth such in perfect peace, whose mindes are stayed in him: there is nothing can disturb the peace of them whose mindes are turned in to the light Christ, and hearken to his voice; *For my sheep* (saith Christ) *follow me, they know my voice; I am the true shepherd, and they will not follow a stranger:* now you are come in not by Christ the Door, but by the inventions and wills of wicked men, like your selves, who are out of the life and power of God, and so cannot make Ministers: for *the carnal man knoweth not the things of God, they are spiritually discerned:* read *Act.*13, 2. it is the holy Ghost that sends Ministers, they must be anointed by the holy Child Jesus, the Anointing, before they can go teach; & this you may see *Mar.*16.15. after the Resurrection, Go ye eleven disciples into all the world, & preach ye the Gospel to every creature: he doth not say to the Scribes and Pharisees, and High Priests, Go ye; nay, they put him to death, crucified him, as you the Priests do now, even murder the Just One, in your own particulars, and in every other that you can, to whom Christ pronounced this wo: *Wo unto you, Lawyers, for you will not go to heaven your selves, and those that would, ye hinder.* O dumb Dogs, Idol-shepherds, that cry, *The Lord,* when the Lord never put into their mouthes: but they prepare war against the Just; when he cannot put into their mouths, then they prepare war. Take heed, leave off seducing, for everlasting woes will be your portion: and this take notice, that from the Lord you are warned to repent, and turn in to the light in your consciences, that checketh you for sin and evil, for that is your true Teacher, *Emmanuel, God with us;* and to this I bear my Testimony, That it is true, and they that believe in the light Christ Jesus, in you that believe the hope of glory, they shall finde him raising them from the death of sin to the life of grace, and have part in the first Resurrection, and over such the second death shall have no power; for he is *Jesus, that redeemeth his*

*from all iniquity, who is the light of the world, and the life of men, the living Way, the Reſurrection and the Life, the faithful and true Witneſs, the Firſt and the Laſt, the Beginning and the End, who was dead, and is alive for evermore.*

Now this Myſtery is made known unto the Saints, *Col.* 1. 27. even the myſtery hid from ages and generations, and is now unto his choſen ones made manifeſt; which is, *Chriſt in them the hope of glory*, ver. 28. *Whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus, whereunto I labour, ſtriving according to his working which worketh in me mightly:* as ye have therefore received Chriſt Jeſus, the Lord, ſo walk you in him, rooted and built up in him: for in him *dwelleth all the fulneſs of the Godhead bodily*; and ye are compleat in him, for you are riſen with him, through the faith of the operation of God, who hath raiſed him from the dead; therefore their bodies are of Chriſt, and therefore they are not to be deceived by voluntary worſhips, and beggarly rudiments; which indeed have a ſhew of wiſdom, but it is to the man that is blinde: and, *if the blind lead the blind, they ſhall both fall into the ditch.*

Now is the day of the Lords mighty power appearing, and his people need not go to the Prieſts for help, Jer. 31. 34. *After thoſe days, ſaith the Lord God, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people; and they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: for they ſhall all know me, from the leaſt of them to the greateſt of them; for I will forgive their iniquities ſaith the Lord, and remember their ſins no more. Thus ſaith the Lord which giveth the Sun for a light by day, and the ordinances of the Moon and Stars for a light by night, which divideth the ſea, when the waves thereof roar, the Lord of Hoſts is his name.* Now is it fit to hearken to your preaching, as you call it, by Arguments and expoſitions, putting a meaning upon other mens words, as you Prieſts do, telling ſtories by hear-ſay of what you have read out of the works of thoſe, it is like, as much out of the power and life of God as your ſelves?

ſelves? whereas none of you know by experience: for if you did, you durſt not ſue for treble damages, but with *Zacheus* make reſtitution to thoſe ye have robbed: it is plain you are merchandizers of the Scriptures, and drive a Trade with your Traditions, and imaginations of your own brains; and woes will be your portion, if you proceed: for you plainly preach to others, to get a living by it, and this makes you all children of the curſe: for it is plainly ſeen, that Money, covetouſneſs is your God.

Well, you muſt all be ſlighted; your preaching ſtinks before the Father, and he will draw his people out of your confuſion, and leave you naked and bare, and your ſhame ſhall be made manifeſt to all men. For indeed, I bear my Teſtimony from the Lord, That you are a moſt wicked Generation of men: for you are teaching people, buſying their heads what hath been done in the time of *Moſes*, and the Prophets and Apoſtles times, and in the Son of Mans time in the fleſh, Jeſus, the Anointed; but you do not, nor cannot teach them, becauſe you are ſtrangers to it, to wait upon the Lord, to find light from the ſpirit of Righteouſneſs, which is to ariſe from the meaſure of the light of Chriſt in every one, and his power in and upon the heart. Now all the Learning and Arts in the world, is but to ſpeak methodically of what hath been, what is, and conjecture what ſhall be: all which is uncertain. Now he that ſpeaks within, *as we have felt, as we have taſted, as we have handled, ſo we deliver unto you*; I ſay, theſe muſt know what they ſay, and know who they worſhip: and whereas ſome of you call ſilent meetings a dumb Idol, when the people of the Lord are waiting on him, for the fulfilling of thoſe Prophecies promiſed unto them; You ſhew your blindneſs: for it is and ſhall be the portion of the ſons and daughters of the Lord to wait in ſilence with their eyes looking upwards, waiting to be taught onely by Chriſt, the great Prophet, before whom all fleſh ſhall be made ſilent.

And therefore ceaſe your teachings, and your prayers, as you call them: for they are an abomination to the Lord, until you finde this true Teacher Chriſt in you, opening your hearts to hear his voice: for whoever doth ſpeak, and not declare

clare the Lord in a pure Language, that is, from himself shall bear his shame, whoever he be.

For the time is come that none shall need anything to teach him the way to *Sion*, but an humble quiet heart, to wait on the Lord, till he manifest himself unto them: for the Lord is a great King, and worthy to be waited upon; and his Testimony within, fills the soul with joy and singing; such joy as the world knoweth not of, and such joy as men and devils cannot take from them, by which his holy Ones have experience of his goodness, that he is the *Rose of Sharon, the choicest among the sons, altogether lovely*; whose love is better then wine, his fruits are sweet unto the taste; whose voyce is sweet, and his countenance altogether comely; and the souls of his beloved ones delighteth in him: and by this experience of him, he gives power unto them to speak forth those experiences unto others, and then they speak to the rejoycing of one another, and to the praise of Him that declares Himself in them.

And therefore thou, whoever thou art, that speakest thy imaginations, studies of thy own brain, thoughts, and makes thy self a Teacher of others, and the voice of the Lord hath not appeared to thee, and the anointing from the holy Spirit hath not come down upon thee, thou shalt be judged for thy unrighteousness, because thou seekest to honor flesh, for thou dost not honour the Lord: for the anointing that cometh to teach all things, creates new heaven, and new earth, wherein dwelleth Righteousness; for they shall be filled with the fulness of Christ, who is the spreading power that filleth all in all; every Member of his Body, being a star shining forth of him; or rather, a body in and out of whom he shines; for he is the power that fills all, *Rom.* 8. 23. *We that have the first fruits of the Spirit, even we, groan within our selves, waiting for the adoption, to wit, the redemption of our bodies; and the Spirit it self maketh intercession for us, with groanings which cannot be uttered: and he that searcheth the heart, knoweth what the minde of the Spirit is; because he maketh intercession for the Saints, according to the will of God:* For he makes all new by himself and for himself; and this is called the holy

breathing

breathing, which Christ said the Comforter shall come, who shall abide with you for ever. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. 3.16. Now the fleshly part, first *Adam*, seeks peace, life and glory to himself, from creatures, and things that are without him; as first, he seeks content and peace from wife, children, friends, riches, places of dominion over others; but that peace that is built upon such hay or stubble, shall come to nothing, and the Foundations shall fall, 1 *Cor.* 3. 12, 13. Secondly, the fleshly first *Adam* that is from the earth earthly, seeks content and peace from sermons, prayers, studies, books, Church-fellowship, and from outward forms and customs in their forms of worship; but that peace that is built upon this foundation, will fall and come to nothing likewise; *Rom.* 9. 31. *But Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness; for they sought it not by faith, but as it were by the works of the Law*; the reason they stumbled at that stumbling Stone which the Builders refused, but now is become the corner-Stone, the Rock of Ages: as it is written, *Behold, I lay in Sion a stumbling stone, and a Rock of offence, and whosoever believeth on him shall not be ashamed: The Word is nigh thee, even in thy heart and in thy mouth, that is, the word of faith which we preach*, Rom. 10. 8. Isa. 28. 9. those that are weaned from the milk, and drawn from the breast, he teacheth knowledge, and maketh to understand doctrine. Now wo unto those that have made lies their refuge, and under falshood have hid themselves, every one wondring after the Beast, and worshipping the golden Image, the inventions of their own hands, who are deceived by her Witchcrafts, her *Gog* and *Magog*, who are in number like the sand of the sea: But what will be their end? they must be destroyed by fire: and therefore follow not a multitude to do evil. And the devil that deceived them shall be cast into the lake of fire, where the Beast and false Prophets are, who shall be tormented day and night, for ever and ever.

O stand amazed all Deceivers of his people: for the time will come that he will require the blood of his people at your

your hands; and what will become of you, when the dreadful and terrible GOD appears in Judgement? you will then desire the hills to fall upon you, to hide you from his presence; then those that have Christ in them, who hath filled them with everlasting rest and glory, shall lift up their heads, for their Redemption draweth neer; and he that shall be your Judge, is become their Saviour: for the Father judgeth no man, but hath committed all Judgement unto the Son: And they that live in the Son, have the Light of Life abiding in them. And so in him they walk *from strength to strength, until they appear before GOD in Sion.*

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THE

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# The fourth Epiſtle:

*To all the Hypocrites in* Sion, *deſiring them that they would return, that the Lord may heal their Back-ſlidings: For the Wrath of the living God is revealed from heaven againſt all Unrighteouſneſs; And Woes will be upon them, even Woes eternal, that take upon them the Profeſſion of Religion in any Form, to be a Cloak to their Sin and Unrighteouſneſs.*

THere *is no man* (ſaith Chriſt) *that putteth his hand to the Plough, and looketh back, that is apt for the kingdom of God.* Now doth not moſt Profeſſors look back? do they do the works God, or are they not doing the works of the devil? is not wrath, anger, backbiting, whiſpering, deceiving, over-reaching in their bargains, killing, is not theſe fruits to be found amongſt all Profeſſors? and therefore it is high time for them to repent, that they may do their firſt works: for the time once was, that they had Zeal, and Love, and Gentleneſs and Temperance, and were in the Moderation a little kept: but now they are come into the perſecuting

nature, into the deſtroying nature, the devouring nature, the dogs nature; and are out of the Lambs nature: for the fruits of Faith, are Love, Goodneſs, Gentleneſs, Meekneſs, Temperance, Brotherly kindneſs, Charity, Bowels of compaſſion, Holineſs and Righteouſneſs; *Againſt ſuch* (ſaith *Paul*) *there is no Law: For they that are Chriſts, have crucified the fleſh, with the affections and luſts.*

And now amongſt thoſe tender Lambs of Chriſt, thoſe Babes that are born again, thoſe Plants of the Lords right Hand, Trees of his own planting that are full of ſap, the Cedars of Lebanon; I mean thoſe that are by the wicked of the earth, the men of this world, in ſcorn called *Quakers*, amongſt theſe is crept in wicked Deceivers, ungodly men, and ungodly Women, even as *Judas* crept in amongſt the Apoſtles, ſuch who think that gain is godlineſs, ſuch who follow Chriſt for the Loaves, ſuch as think they can ſerve two Maſters, God and Mammon, Chriſt and Riches, Chriſt and Luſts, Chriſt and the World, Chriſt and Antichriſt; ſuch who teach that Doctrine of Devils, that *Paul* ſpeaketh of, denying to marry, and to abſtain from meats, ſuch who turn the Grace of God in them into wantonneſs, Truce breakers, Breakers of Covenants, pretending they were married in their carnal eſtate, and they were never moved of the Lord, and therefore they may leave their husbands, and leave their wives; and that ſpirit theſe are guided by, is of Satan, and ſo will lead them to take others, as their blind *Ignis fatuus* leads them: for by nothing but Imagination, Luſt and Fancie, are ſuch led. And ſuch leads away ſilly women, that are captivated by Satan, laden with divers luſts and pleaſures, that are alwayes learning, and never able to come to the knowledge of the truth. Others are led to neglect their Families and Relations, to neglect their Children; contrary to that Doctrine of *Paul*, that ſaith, *A man is worſe then an Infidel that doth not provide for his Family*, meaning his outward Family: For, let every man wait on his calling; and God hath appointed that the creation ſhall be managed, that man may be Lord of all the creatures: and Chriſt ſaith, *It is a more happier thing to give then to receive:* and the Apoſtle commandeth to *lay up, that*

*there*

*there may be a distribution amongst the Saints:* and how can he lay up that is idle, and runs to and fro, wasting his time in idleness, and consuming his pretious time, whilst his wife and children wants at home? and so this spirit rents and tears the affections of men from their wives, and women from their husbands, and children from their parents; and this that brings into a dis-uniting, is not the Spirit of the Lord: for the Spirit of the Lord brings into Union: for it shall convince the whole world at last, that they shall be all of one heart, and of one spirit; and the one alone spirit of Righteousness shall fill all in all: And this cannot be that spirit that rents and makes divisions; but this spirit of Righteousness teacheth the man to know his own wife, and love her, as Christ did the Church; and it teacheth the woman to know and love her own husband; and the man and woman so taught, live like Turtle Doves. And so the unbelieving woman cometh to be sanctified by the believing man; & the unbelieving man by the believing woman; and here the good vertuous Wife cometh to be found, that *Solomon* speaketh of, whose *price is above pearls, and she doth him good and not evil all his days:* and is not as the wicked woman, that is termed by him, *a whorish woman, that is rottenness to her husbands bones.* And Others there are, that are very loose in their carriage; and deny the Resurrection of the Body, contrary to the Doctrine of the Apostle, saying, The Resurrection is past already; and such was in his time, that had overthrown the faith of some: now these people are in distraction, and the Spirit of the Lord leades into Unity, Love, and Peace, and out of all disturbance; and the Lord is the portion of his people for ever, and they that stay themselves upon God, are kept in perfect peace: and the Spirit of God is infallible: they that are guided by that, cannot erre; and these do erre, not knowing the Scriptures, and so are led into the distraction which causeth disturbance; and this is, by the cunningness of *Satan*, who lieth in wait to deceive, and this simple people are led captive by him, to do his will at his pleasure.

And therefore dear Friends, take heed how you hear, and whom you hear; and be not blinded by those that lie cunningly in wait, to deceive you: for all that is to be known

of God, is made manifeſt in man : and this is all the Lord thy God requireth of thee, To do juſtly, love mercy, and to walk humbly with thy God : for Holineſs becometh the Houſe of the Lord for ever. And Chriſt ſaith, *He that hath my commandments and keepeth them, dwelleth in me, and I in him.* And therefore do not think the Name or the Profeſſion of a thing will ſerve the turn; it is coming into the Life and Power of the thing that is expected from the Lord : they that cry in that day, We have eat and drunk in thy preſence, and thou haſt taught in our ſtreets ; all that will not do : *Depart from me*, ſaith Chriſt : the reaſon why, is ſhewed by him, becauſe they were *Workers of iniquity.* So there is no priviledge for a people, be they never ſo high in Gods favour, yet if they ſin againſt him, they muſt know, the wrath of God is againſt them : for if a righteous man turn from his righteouſneſs, and do that which is evil, he ſhall die for the evil, and *I will remember his righteouſneſs* (ſaith the Lord) *no more.* The people of *Iſrael* were a peculiar people, the Lord had manifeſted his love in abundance to them, he fed them with Angels food, and led them in the Wilderneſs, that their cloaths waxed not old ; and he made the rock guſh out waters, and gave them Quails, the luſts of their own hearts. But they died in judgement; whilſt the meat was in their mouthes, the wrath of God came down upon them, and Gods Soul came to be angry with them, even ſo much that the Lord ſaid, *My ſoul ſhall be avenged on this Generation.* *David*, a man after Gods own heart, yet for ſinning, was forc'd to go with broken bones, and his loines were filled with a ſore Diſeaſe, and he went groaning all the day long. *Moſes* for ſtriking the Rock twice, did not enter the Land of *Canaan.* And therefore do not thou think, whoever thou art, and let thy profeſſion be what it will : for if thou ſinneſt againſt God, thou muſt be puniſhed by him. And know this, That the end of all teaching, and ſpeaking, and writing, is to be brought to doing. The end of all, ſaith *Solomon*, is to fear God, and keep his Commandments : This is the whole Duty of Man.

And therefore be as thou ſeemeſt to be, or ſeem to be as thou art : For it is onely the pure in heart ſhall ſee God; and the meek ſhall inherit the earth, and dwell therein for ever.

THE

# The fifth Epiſtle:

*To* Roger Crabb, *and* Francis Jennings, John Porter, Elizabeth Porter, Stephen Powel, Sarah Aldridge, Anne Bunion: *To all thoſe that are in the deceipt with him, who ſtile themſelves the Servants of the Lord onely; with* Judeth Edds, *and ſome few Others, whoſe Names I cannot finde: that they may ſee their durty Dregs, and repent of their Abominations: For the Wrath of God is revealed againſt all Deceipt, and all Deceivers.*

LAmentations, Mourning and Wo is pronounced againſt all evil; and he that ſoweth, or ſhe that ſoweth Diſſention amongſt Brethren, is ſuch a one as the Soul of the Lord abhorreth.

Now let not their looks diſmay thee, thou tender-hearted child or children of the moſt High: for the Duty of Obedience which the Lord thy God requireth of thee, is not in any other thing but in being obedient to the Commands of God

God, as ſin is made known unto thee, by the light of the everlaſting Spirit of Righteouſneſs which is in thee, and there is placed, to make known ſin and evil unto thee, and is there placed in thy heart, to raiſe thy immortal ſoul, by the immortal ſeed of the word, which is, Chriſt in thee, that thou mayſt live unto him that hath called thee out of Darkneſs into his marvelous light, that we might not henceforth live unto our ſelves, but unto him; and therefore living unto him, is to be holy as he was holy, and pure as he was pure: and ſo the Life of the Saints is to be a Life of purity, and it is the pure in heart that ſee him; and ſo it is not as *Roger Crabb* ſurmiſeth, and *William Smith*, and *John Dunck*, and others, in wearing hair or not hair: for if they will believe the Hiſtory of *Joſephus*, they may finde that Chriſt wore his Hair very long, waving about his Shoulders; and the Scriptures of Truth maketh mention, that he wore it according to the manner of the Nazarites, who had no Razor come upon their heads: neither is it in dirty hands & faces, as they fondly do ſurmiſe; but it lieth in the hidden man of the heart, in a meek and quiet ſpirit, which is a thing of God, much ſet by: neither is it in ſtraw Hats, or ſuch fond conceits; for they cannot be made without hands, no more then woollen ones. But the Reader may take notice, that this people being departed from the living preſence of the Lord God, where Life, and Peace, and Reſt is to be dwelt in; they wander up and down, ſeeking Reſt, and finde none: for the Peace is not in eating or drinking, but in Righteouſneſs, Peace, and Joy in the Holy Ghoſt. It is not then in denying the lawful uſe of the creatures: for the Apoſtle ſaith, *Whatſoever is ſold in the ſhambles, that eat, making no ſcruple for conſcience-ſake.* So then it is clear, that men may lawfully eat all creatures, as well as herbs, or what groweth naturally: *And every creature of God is good* (ſaith *Paul*) *and nothing ought to be refuſed, if it be received with praiſe and thanksgiving:* and, *it is not that* (ſaith Chriſt) *that goeth into the man, that doth defile the man; but that which cometh out: For out of the heart* (ſaith Chriſt) *proceedeth adultery, fornication, murder, and the like:* So it is the evil heart being corrupted, that is the cauſe of the man being

being defiled, and it is not the denying of meats wherein Religion ſtands: for they may ſee that Chriſt fed five thouſand men with five Loaves and two Fiſhes, and commanded the Fragments to be taken up, that nothing might be left; and he turned water into wine: if he had not allowed the uſe of it, he would not have made it; but it was to be drunk. And Chriſt ſaith, *If any of you have a ſon ſhall ask bread, will he give him a ſtone? or if he ſhall ask a fiſh, will he give him a ſerpent?* ſo he clearly owneth the eating of thoſe creatures. And if they, or any led by their fond deceitful ſpirit, that deny the Reſurrection of the Body of Chriſt out of the grave, let them read *Luk.* 26. verſ. 37. and ſo forward: *But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit: and he ſaid unto them, Why are you troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I my ſelf; handle me, and ſee: for a Spirit hath not fleſh and bones, as you ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. And while they yet believed not, for joy, and wondered, he ſaid unto them, Have ye here any meat? and they gave him a piece of broyled fiſh, and a honey-comb; and he took it, and did eat before them: and he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the Law of Moſes, and in the Prophets, and in the Pſalmes, concerning me. Then opened he their underſtandings, that they might underſtand the Scriptures.* Act. 1. verſ. 9. and ſo forward: *And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight; and while they looked ſtedfaſtly towards heaven, as he went up, behold, two men ſtood by them in white apparel, which ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as you have ſeen him go into heaven.*

And theſe peoples Teacher, *Roger Crabb*, moſt blaſphemouſly ſpeaketh of a place where no Righteouſneſs ſhall enter in, without diſtinction; and ſo he putteth no difference between the pretious and the vile; and ſo moſt wickedly and perverſly taketh upon him to ſpeak of things he knoweth not:

for

for Chriſt the Righteouſneſs of God, who is righteous as God is righteous, doth enter, and ſits on the Throne with clean Hands; and his righteous Seed, in all his true Babes and little Ones, is raiſed, that they feel his living preſence in them, conſtraining them to love; and they feel his Arm of ſtrength carrying them, and guiding them in all their Wayes; and they feel that Rock of Ages, bruiſing the Head of the Serpent, who is too powerful in *Roger Crabb*, and his Followers, and leads them captive to do his will: *For of whomſoever a man is overcome, his ſervant he is, of whom he is overcome; whether it be of ſin unto death, or of obedience unto Righteouſneſs.*

And ſo dear friends, I deſire you to repent, and turn, and put away the evil of your doings. Ceaſe to do evil: learn to do well: hide the word of the Lord in your hearts, that you may not ſin againſt God: and be content with this knowledge of the Lord, to know what he requires of thee, and to do it; and that is this, *What doth the Lord thy God require of thee, O man, but, To do juſtly, to love mercy, and to walk humbly with thy GOD?*

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THE

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# The ſixth Epiſtle:

*To all Magiſtrates, Judges, Lawyers, Commanders, Souldiers and Prieſts: that they may plainly ſee by the Scriptures of Truth, what the Lord God requireth at their hands; and they may ſee here, as in a Glaſs, how ſhort they come of what is required of them, and repent, and turn from their wicked and abominable Ways, that the Lord may have mercy upon them: for this they may aſſure themſelves, The fierce and terrible day of the Lord is near at hand, and none but the pure in heart ſhall be able to ſtand before him: for nothing can dwell in his preſence but purity: for without Holineſs, none ſhall ſee him with Comfort.*

I Shall direct the Reader to ſome Texts of Scripture, that ſets forth what Gifts a true Teacher ought to be qualified with. See *Gen.*17.1. And when Abraham was ninety

and nine years old, the Lord appeared unto him, and ſaid, Abraham, I am the Almighty God; walk before me, and be thou perfect. *Gen.* 18.19. For I know him, that he will command his children, and his houſhould after him; and they ſhall keep the way of the Lord, to do juſtice and judgement. *Heb.* 11.24. By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaohs daughter: chuſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon. *Verſ.* 26. Eſteeming the reproach of Chriſt, greater riches then the treaſures in Egypt: for he had reſpect to the recompence of the reward. By faith he forſook Egypt, not fearing the wrath of the king: for he endured, as ſeeing him who is inviſible. *Gen.* 5. 22. And Enoch walked with God, after he begat Methuſala, three hundred years. *And verſ.* 24. And Enoch walked with God; and he was not: for God took him. *Exod.* 4.14. And the Lord ſaid, Is not Aaron the Levite thy Brother? I know that he can ſpeak well: and he cometh forth to meet thee; and when he ſeeth thee, he will be glad in his heart. *Verſ.* 15. And thou ſhalt ſpeak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what you ſhall do. *Verſ.* 16. And he ſhall be thy ſpokes-man unto the people; and he ſhall be, even he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God. *Joſh.* 1.1. And the Lord ſpake to Joſhua, *verſ.* 5. There ſhall not a man be able to ſtand before thee all the dayes of thy life: as I was with Moſes, ſo will I be with thee: I will not fail thee, nor forſake thee. *Verſ.* 6. Be ſtrong and of a good courage: for unto this people ſhalt thou divide for an inheritance, the land which I ſware unto their Fathers to give them: onely be thou ſtrong and very couragious, that thou mayeſt obſerve to do according to all the Law that Moſes my ſervant hath commanded thee: turn not from it, to the right hand, nor to the left; that thou mayeſt proſper whitherſoever thou goeſt. *Verſ.* 8. This Book of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night. 1 *Sam.* 2.10. The adverſaries of the Lord ſhall be broken to pieces: out of heaven

ſhall

ſhall he thunder upon them: the Lord ſhall judge the ends of the earth, & he ſhall give ſtrength unto his King, and exalt the horns of his anointed. Concerning David, *Pſal.* 18.20, 21, 22, 23. The Lord rewarded me according to the cleanneſs of my hands, according to my righteouſneſs hath he recompenced me: for I have kept the wayes of the Lord, and have not wickedly departed from my God: for all his judgements were before me, and I did not put away his ſtatutes from me: I was alſo upright before him, and I kept my ſelf from my own iniquity: *Mark that*, from my own iniquity; *his delightful ſin: And verſ.* 32. *of the ſame Pſalm*, It is God that girdeth me with ſtrength, and maketh my ways perfect. *Pſal.* 37.37. Mark the perfect man, and behold the upright: for the end of that man is peace. *Pſal.* 119.101. I have refrained my feet from every evil way. *Verſ.* 113. I hate vain thoughts, but thy Law do I love. *Verſ.* 128. I hate every falſe way. 1 *King.* 3.14. And if thou wilt walk in my ways, to keep my ſtatutes and my commandments, as thy Father David did walk, then will I lengthen thy dayes. *And Pro.* 23. 26. My ſon, give me thy heart, and let thy eyes obſerve my ways. 2 *Chron.* 34. And Joſiah did that which was right in the ſight of the Lord, and walked in all the wayes of David his father, and declined neither to the right hand, nor to the left. *Ezra* 7.10. For Ezra had prepared his heart to ſeek the Law of the Lord, and to do it. *Verſ.* 25, 26. And thou Ezra, after the wiſdom of thy God that is in thy hand, ſet Magiſtrates and Judges, which may judge all the people; all ſuch as know the Laws of thy God, beyond the river: and teach ye them that know them not: and whoſoever will not do the Law of thy God, and the law of the king, let judgement be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment. *Neh.* 1.5. O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, & keep his commandments. *Neh.* 10.29. They came to their Brethren, their Nobles, and entered into a curſe, and into an oath, to walk in Gods Law, which was given by Moſes the ſervant of the Lord; and to obſerve and do all the

commandments of the Lord our God, and his judgements, and his ſtatutes. *Job* 1.1. There was a man in the land of Uz, whoſe name was Job, and that man was perfect and upright, and one that feared God, and eſchewed evil. *Iſa.*2.3. Let us go up to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his pathes: for out of Sion ſhall go forth the Law, and the word of the Lord from Jeruſalem. Sanctifie the Lord of hoſts himſelf, and let him be your fear, and your dread. Thou wilt keep him in perfect peace, whoſe minde is ſtayed on thee, becauſe he truſteth in thee. Truſt ye in the Lord for ever: for in the Lord Jehovah is everlaſting ſtrength. The wayes of the juſt is uprightneſs. Thou moſt Upright doſt weigh the pathes of the juſt; yea, in the ways of thy judgements, O Lord, have we waited for thee: the deſire of our ſoul is to thy Name, and to the remembrance of thee. Thus ſaith the Lord of hoſts, the God of Iſrael, Amend your wayes and your doings: Truſt not in lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord: for if you throughly amend your wayes and your doings; if you throughly execute judgement between a man and his neighbour; if ye oppreſs not the ſtranger, the fatherleſs and the widow, and ſhed not innocent blood in this place, neither walk after other gods to your hurt: then will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and for ever. Behold, ye truſt in lying words that cannot profit: will ye ſteal, murder, and commit adultery, and ſwear falſly, and burn incenſe to Baal, and walk after other gods, whom ye know not, and come and ſtand before me in this houſe, which is called by my Name, and ſay, We are delivered to do all theſe abominations? But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and you ſhall be my people: and walk ye in all the wayes that I have commanded you, that it may be well unto you. Behold, the dayes come, ſaith the Lord, that I will raiſe unto David a righteous Branch; and a king ſhall reign and proſper, and ſhall execute judgement and juſtice on the earth: in his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this

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is his Name whereby he ſhall be called, The Lord our Righteouſneſs. Nevertheleſs, if thou warn the righteous man, that the righteous ſin not, and he doth not ſin, he ſhall ſurely live: the ſoul that ſinneth ſhall die: but if a man be juſt, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the houſe of Iſrael, neither hath defiled his neighbours wife, neither hath come neer to menſtruous women, and hath not oppreſſed any, but hath reſtored to the debtor his pledge; hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon uſury, neither hath taken any increaſe, that hath with-drawn his hand from iniquity, hath executed true judgement between man and man; hath walked in my ſtatutes, and kept my judgements, to deal truly; he is juſt, he ſhall ſurely live, ſaith the Lord God. And they that be wiſe ſhall ſhine as the ſtars in the firmament, for ever and ever: and they that turn many to righteouſneſs, as the brightneſs of the firmament. And in that day will I make a Covenant for them with the beaſts of the field, & with the fowls of heaven, and with the creepiug things of the ground; and I will break the bow, and the ſword, and the battel out of the earth, and will make them dwell ſafely; and I will betroth thee unto my ſelf in righteouſneſs for ever; yea, I will betroth thee unto my ſelf in righteouſneſs, and in judgement, and in loving kindneſs, and in mercy: I will betroth thee unto my ſelf in faithfulneſs; and thou ſhalt know the Lord. The Lord alſo ſhall roar out of Sion, and utter his voice from Jeruſalem: and the heavens and the earth ſhall ſhake: but the Lord will be the hope of his people, & the ſtrength of the children of Iſrael. Then ſhall Jeruſalem be holy, and there ſhall no ſtranger paſs through her any more: For thus ſaith the Lord unto the houſe of Iſrael, Seek ye me, and ye ſhall live. But upon mount Sion ſhall be deliverance, and there ſhall be holineſs; and the houſe of Jacob ſhall poſſeſs their poſſeſſions. They that obſerve lying vanities, forſake their own mercy. But I will ſacrifice to thee with the voice of thankſgiving; I will pay that that I have vowed: ſalvation is of

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the Lord. Thus ſaith the Lord, concerning the prophets that make my people err, that bite with their teeth, and cry peace; and he that putteth not into their mouths, they ever prepare war againſt him. *But truly, I am full of power, by the Spirit of the Lord, and of judgement, and of might, to* declare unto Jacob his tranſgreſſions, and to Iſrael his ſin. Hear this, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor all judgement, and pervert all equity; they build up Sion with blood, and Jeruſalem with iniquity; the heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and ſay, Is not the Lord amongſt us? no evil can come upon us. Therefore ſhall Zion for your ſakes be plowed as a Field, and Jeruſalem ſhall become heaps, and the Mountains of the houſe as the high places of the Foreſts. The Lord is of purer eyes then to behold evil, and cannot behold iniquity.

When the Lords appearance cometh upon the ſoul, then he cuts away all Idols, and they ſhall be no more remembred: the appearance of the Lord giveth ſight to the blind: Chriſt Jeſus enlightneth every man that cometh into the world; and that is Chriſt the Son of the moſt High, that checketh for evil in every one, and that is the true Teacher. Follow that: it will bring thee out of all evil; for it leadeth unto perfect peace. Ye ſhall not ſay, *Lo here is Chriſt, or lo he is there: but the Word is nigh thee, even in thy heart, and in thy mouth:* and this true Teacher, will keep thee from the very appearance of evil. The Lord Jeſus promiſed the Comforter ſhould come after his departure; and *Peter* received it: for he being full of the Holy Ghoſt, there was three thouſand added by his Miniſtry at once: and the Apoſtles, when they had prayed, the place was ſhaken where they were aſſembled together, and they were all filled with the Holy Ghoſt, and they ſpake the Word of God with boldneſs. Now Chriſt is the Bread of Life: *And he that eateth the bread that I ſhall give him*, (ſaith Chriſt) *ſhall never hunger: and he that believeth in me*, (ſaith Chriſt) *hath everlaſting life: and he that*

*eateth*

*eateth the bread that I shall give him, shall live for ever. And those that are risen with Christ, set their affections on the things above, where Christ sitteth at the right hand of God; and they do not minde earthly things: for as they have born the Image of the earthly Adam, which is sin unto death; so they must bear the Image of the heavenly, which is obedience unto righteousnes: the end* whereof, through his mercy that enableth them to bear it, *is everlasting life and salvation:* and, *he that is born of God, sinneth not, because he is born of God;* neither can he sin, because he is born of God: *for he that committeth sin, is of the devil.*

Now consider these sayings, and ponder them in your minds; for where the Lord cometh, his presence is very dreadful and terrible; and he destroyeth all Graven Images, and grindeth them to dust; he maketh that heart deny himself, and take up his Cross dayly, and follow him. When a stronger then the strong man armed cometh, he destroyeth his strong holds, and divideth the spoils, and maketh the heart clean: *A new heart,* saith the Lord, *will I give thee, and a new spirit will I put into thee, and I will lead thee, and be thy everlasting reward and strength to support thee: for I dwell in the humble, and delight to give life to my contrite ones: for with the holy, wilt thou be holy; and with the contrite and pure, will I be pure, saith the Lord. Now by thy words, thou shalt be justified; and by thy words condemned.*

Now this is from the true Lover of all your souls, the seed of God in you, that groaneth after the deliverance of it, may come forth from the state of bondage, and corruption, and thraldom, where it is kept, that it may come to the glorious liberty of the Sons of God Almighty, the most high, who with continual praises with one heart, and in oneness of spirit sing continual Praises and Hallelujahs to Him that liveth for ever and ever, who alone is worthy of all everlasting praises from his own, henceforth and for ever.

Now I shall shew the signs, marks and characters of good Magistrates, as the Lord giveth of them, as I find in Scripture: and by the manifestation of his Spirit within me, I know it is the Lords desire, that Judges and all Magistrates should be such

ſuch as feareth the Lord and hateth covetouſneſs, and worketh Righteouſneſs, that judgement and juſtice may run down like a mighty ſtream, and Rivers of waters.

*Moſes* was a good Magiſtrate: he executed the Law with Juſtice upon all, without reſpect of perſons, or gifts, or rewards, according to the command of the Lord, who was the Lawgiver: *For the Law came by Moſes, but Grace by Jeſus Chriſt.*

*Deborah* was a good Magiſtrate, and the children of *Iſrael* came up to her for judgement; and ſhe judged *Iſrael* at that time, and the Lord was with her, and made her lead away the Captives, and lead them into Captivity that oppreſſed his people: for ſhe was juſt before him; and the Stars from Heaven fought in their courſes for her, againſt the enemies of truth, and the river *Kiſhon* ſwept them away: and the Land had reſt forty years: and the Lord cauſed the Mighty and the Nobles to be in ſubjection unto her, and the Lord went before her, and the earth trembled, and the heavens dropped, the clouds dropped water.

*Gideon* was a good Magiſtrate, and the Angel of the Lord appeared unto him, and ſaid, *The Lord is with thee, thou mighty man of valour; go in this thy might, and thou ſhalt ſave Iſrael.* And the Lord ſaid unto him, *I will be with thee.* And the Lord ſaid unto him, *Peace be unto thee; thou ſhalt not dye: and the Spirit of the Lord came upon Gideon; and Gideon did as the Lord had commanded him. And Gideon ſaid, That neither I nor my Son ſhall rule over you. And the Land had reſt forty years in the days of Gideon*

*Solomon* was a good Magiſtrate, and God ſaid unto him, *Becauſe thou askedſt this thing, and haſt not asked the life of thy enemies, nor long life for thy ſelf, neither riches for thy ſelf, but haſt asked for thy ſelf underſtanding to diſcern Judgement; behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall ariſe any like unto thee; and I have given thee that which thou haſt not asked, both riches and honour; ſo that there ſhall not be any like unto thee, amongſt the kings all thy dayes.* And *Solomon* ſaid, His meditation was

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ſtayed on the Lord all the day long, and his meditation was of his goodneſs, kept in the Lords fear: *And Solomon raigned over all Iſrael forty years.*

*Aſa* was a good Magiſtrate: he was perfect before the Lord, although the high places were not taken away in his time: he reigned one and forty years, and the people had much comfort by him, & made ſore lamentation for his death: for they, by his appointment, entered into a ſolemn League and Covenant, *That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman: and all Judah rejoyced at the oath: for they had ſworn with all their hearts, and ſought him with their whole deſires, and he was found of them; and the Lord gave them reſt round about:* And *Aſa* reigned in peace ſeven and thirty years.

*Hezekiah* was a good Magiſtrate; and he did that which was right in the ſight of the Lord, according to all that *David* his father had done, and wrought that which was right and truth in the ſight of the Lord, according to all that *David* his father had done; and wrought that which was right in the ſight of the Lord, and he did it with all his heart, in ſeeking the Commandments of his God, and proſpered in the work.

*Joſiah* was a good Magiſtrate; and he did that which was right in the ſight of the Lord, and walked in the wayes of *David* his father, and did not decline from the right hand, nor the left: and the people ſorely lamented his death: for all *Judah* mourned for him, and *Jeruſalem*, and *Jeremiah* lamented his death: and he reigned one and thirty years.

And *Paul* ſaith of a good Biſhop, that *he muſt be no ſtriker, blameleſs, the ſteward of the Lord, not ſoon angry, not given to filthy lucre, nor wine, but a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate, holding faſt the faithful word:* and he ſheweth the reaſon, *That he may be able by ſound doctrine to convince gain-ſayers:* he exhorts that prayers and ſupplications may be made for kings, and all in authority; to what end, he ſheweth; to this end, That we may live peaceable lives in all godlineſs and honeſty: for this is good and acceptable in God our Saviour: and he ſaith, *The Magiſtrate*

 *beareth*

*beareth not the ſword for nought; It is for the puniſhment of evil doers, and for the praiſe of them that do well.*

Now that Magiſtrate whoſe heart is not touched with the true fear of the Lord, and that ſeed of true faith that is as ſmall as a grain of muſtard-ſeed, hath got the pre-eminence, and is chief in his ſoul; and Chriſt Jeſus is ſet up in his ſoul, in him on the throne, that he hath the whole heart, and the whole man is in his dominion, that can truly ſay, by bearing Teſtimony to the witneſs of God in him, *That to him to live is Chriſt, and to die is gain*; unleſs the Magiſtrate be ſuch, he is not Chriſts Magiſtrate: for thoſe that are Chriſts, have crucified the fleſh, with the affections and luſts; and no drunkard, whoremaſter, ſwearer, proud, ambitious, ſelf-ſeeker, lover of pleaſures more then lover of God, having a form of Godlineſs, but denying the power thereof, no ſuch can be ſaid to be of God, and ſo are not to have that double honour which is due to Magiſtrates that do truly rule in his fear. And this diſcovers plainly how ſhort thoſe Judges and Juſtices come of being godly Magiſtrates, that ſuffer and conſent to the impriſoning of juſt and righteous ones, whom the Lord eſteemeth as the Apple of his eye; and thoſe that touch them to their hurt, will one day find it, that the Lord eſteemeth them as his Jewels: and yet how is the Goals filled with them through the Nation? and ſome have periſhed to death, becauſe they cannot conſent, for conſcience-ſake, to pay Tythes, ſeeing them to be a great and abominable Oppreſſion.

I could wiſh that Judges and all Magiſtrates would regard their Oathes, to do equal Adminiſtration of Juſtice to every man alike, to have no mans Cauſe in reſpect of perſon, but rightly to judge for the Poor as well as the Rich, and let the merits of the Cauſe carry it; minding the words of *Jehoſaphat*: for he ſaid to the Judges, *Take heed what you do: for ye judge not for man, but for the Lord: wherefore let the fear of the Lord be upon you: for there is no iniquity with the Lord our God, nor taking of Gifts.*

And let them that are contrary minded, remember the ends of *Empſon* and *Dudly*, and mind the proceedings of *Henry* the

the Third, in the five and thirtieth year of his reigne, againſt *Henry de Bath*, one of the Judges then. And the ſixteenth year of *Edward* the Firſt, there being a great complaint of the ill Adminiſtration of Juſtice by the Judges; whereupon the then Parliament, upon due examination, and proofs of their Bribery and Extortion, together with their injuſtice done to the people, were fined to pay to the King, as followeth: *Ralph Hengham*, chief Juſtice of the Upper Bench, 7000 Marks; *John Lineton*, chief Juſtice of the Lower Bench, 3000 Marks; *William Brompton* Juſtice, 6000 Marks; *Solomon Rocheſter*, 4000 Marks; *Thomas Lodington*, 2000 Marks; *Walter Hopton*, 2000 Marks; *Richard Boyland*, 4000 Marks; *William Sham*, 3000 Marks; *Robert Litbury*, Maſter of the Rolls, 1000 Marks; *Roger Lieſter*, 1000 Marks; *Henry Bray*, Eſcheter, and Judge for the Jews, 1000 Marks; *Adam Streton*, chief Baron of the Exchequer, was fined 34000 Marks; and *Thomas Wayland*, being found the greateſt Delinquent, for Bribery and Extortion, and being of the greateſt ſubſtance, had all his Eſtate, real and perſonal, taken from him to the Kings uſe: and this great Act of Juſtice was highly pleaſing to the people, and brought much honour to the King, as well as Treaſure into his Coffers: And one *Bellknap* and *Triſillian*, being both chief Juſtices, were executed for injuſtice. In the year forty one, Articles were exhibited againſt *John Bramſton* chief Juſtice, *Robert Barkly*, *Francis Crawly*, *Humphry Davenport*, *Richard Weſton*, *Thomas Trevor*, being Juſtices of both the Benches, and Barons of the Exchequer; and as I take it, they were degraded for injuſtice done the people. It is ſaid of that great Tyrant *Nero*, That he could not indure an unjuſt Judge: for one being convicted before him for injuſtice, he cauſed him to be flea'd alive, and his skin to be nailed to the Judgement-Seat, that whoever came on that Seat, might have that act of Juſtice freſh in his memory.

Thou art inexcuſable, O man, whoever thou art, that judgeſt another: for wherein thou judgeſt another, thou condemneſt thy ſelf, if thou doſt the ſame things: and thinkeſt thou to eſcape the judgement of God?

Now it were a good thing for the people of *England*, that the chief Magiſtrates with their Council, would erect a Court of Juſtice, where every man, by their Proclamation, might once every quarter of a year, appeal to the ſaid Court, for relief againſt any injury done them by Judges, Juſtices, or any Officers of the Commonwealth in private or in publick, done to their detriment. This would be a high Act of Juſtice from the Counſellors, Magiſtrates or Rulers, who ſhould preſerve Juſtice in the Land: and it would be very ſatisfactory to all the people; and this would make men follow the Command of Chriſt in time, *To do unto all men, as they would have all men do unto them.*

By all theſe Texts of Scripture before-rehearſed, it is plainly ſhewed by the holy Ghoſt, the marks of true Teachers and falſe; the marks of hireling ſhepherds, and ſuch as fleece the Flock; and ſuch as are of Chriſt, and are truly Miniſters of Chriſt, and have the Spirit of Chriſt, God having revealed himſelf in them, they do miniſter food in due ſeaſon; and they do feed the Flock of Chriſt, over which the holy Ghoſt hath made them Overſeers; and they do turn people unto God, unto the light that is ſingle, that knoweth the deep and hidden things of God: for the Father that dwelleth in them, ſheweth them all things; and they have the firſt Fruits of the Spirit, and God is in them of a truth, and they and the Father are one; and they do abide in the Vine, and in him they bring forth much Fruit, to the glory of God the Father: and theſe Fruits of the holy Ghoſt are to be found dwelling in them, as Love, Joy, Meekneſs, Patience, Temperance, Brotherly Kindneſs, Bowels of Mercy, Humbleneſs of Minde, Holineſs and Righteouſneſs.

And the falſe Teachers appear plainly by their Fruits, to be the Prieſts that do receive Tythes: for they ſeek gain from their Quarters; they fleece the Flock, and do not feed them; they ſpeak a Divination of their own brain; they are in the number of thoſe that ſteal the word from their neighbour, and cry, *The Lord ſaith*, when the Lord never ſpake unto them: they do not at all profit the people: for they that were unclean, are unclean; they that were filthy, are filthy ſtill; and

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Drunkards are Drunkards ſtill: they are not ſent of God; for if they were, they would have turned people from the evil of their doings, and they ſhould have learned to do well. *By their fruits* (Chriſt ſaith) *they ſhall be known: for men do not gather figs of thorns, nor grapes of thiſtles: but every good tree bringeth forth good fruit*: and by their covetous filthy lives they deſtroy the hearty profeſſions of their hearers, who are much led by example and practice of their Teachers; and herein they are partakers of other mens ſins, and ſo muſt partake with them of their plagues; and the blind doth lead the blind, and they muſt fall into the ditch: for they that cannot witneſs in their own particulars, that the Spirit of the Lord in them, is raiſed, and hath the whole ſeat of the ſoul in his dominion and power, and the ſeed of God is raiſed in him, and there is a continual watch kept to deſtroy ſin in its firſt motion, and ſo it is not yeilded to, but is laid all upon the Tempter: unleſs a man be brought to this, he is not a fit perſon to teach others: for Chriſt commandeth his Diſciples to be *perfect, as their Father which is in heaven is perfect*; *and to be holy, in all manner of converſation: for without holineſs no man ſhall ſee the Lord*: and, *he that is in Chriſt, ought ſo to walk as Chriſt hath walked, who did no ſin, neither was there guile found in him.*

I am ſure the Prieſts dare not ſay they are in Chriſt, or that he hath revealed himſelf in them, or that the holy Ghoſt is come down upon them: if theſe effects were wrought in them they durſt not ſue the juſt and righteous for treble Damages, and make ſuch ſpoil and havock of their Eſtates, as they do, throughout the Nation; taking from ſome eight times as much as is the Due, according to their own Demands. O ſad Generation of men! that dare ſay the Lords Prayer, as they ſay, *Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us*; and yet it is like, the next day ſueth for treble Damage for a pretended Treſpaſs, done before he ſaith the Petition. Do they think the Lord God, who hath an all-ſeeing eye, doth not know their hypocriſie, and will repay their deceit upon their own heads? yea, be aſſured all of you, he will. Do you follow the Rule that Chriſt commandeth, *To do unto*

*all*

*all men, as you would that all men ſhould do unto you?* Do you expect a day wherein God ſhall judge the ſecrets of all men, by Jeſus Chriſt, and when every man ſhall give an accompt for the things done in his bodie? And do ye think that theſe actions before-rehearſed, will ſtand and bear weight in that day? O fear and tremble: for whatſoever a man ſoweth, that ſhall he aſſuredly reap; he that ſoweth to his fleſh, ſhall of that, reap corruption; but he that ſoweth to the ſpirit, ſhall of that, reap life everlaſting: for they that are led by the Spirit of God, they are the ſons of God; and they that are led by their wills and luſts, whoſe ſervants are they? the Apoſtle tells you, That *of whomſoever a man is overcome, his ſervant he is; whether it be of ſin unto death, or of obedience unto righteouſneſs. And therefore awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee light: and be not drunk with wine wherein is exceſs; but be ye filled with the Spirit:* and look to ſee that Scripture fulfilled in you, that ye are covetors of ſpiritual things, and all other Scriptures alſo: for they are written for our Inſtruction, upon whom the ends of the world ſhall fall; and leave off the woolviſh nature, the dogs nature, the lyons nature, and the deſtroying nature; and put on the Lambs nature, be tender hearted one to another; and if any man have a quarrel againſt another, forgive it, even as God for Chriſts ſake, forgiveth thee: if thou unfainedly repent, and turn from the evil of thy doings, then the Lord will blot out all thy tranſgreſſions, and he will remember thy ſins no more. *O turn ye, turn ye: for why will ye die, ye houſe of Iſrael?*

And therefore let all now take up the ſore lamentation, and return unto him, that they may be ſaved: for Jeſus is able to ſave to the utmoſt all thoſe that come unto God by him, ſeeing he ever liveth to make interceſſion for them: and they that do forſake lying vanities, and cleave unto him, bleſſed, yea, for ever bleſſed are they; for they that have part in this firſt Reſurrection, from the death of ſin unto the life of Grace, over ſuch the ſecond death ſhall have no power; but they ſhall reign as Lords and kings, for ever and ever; and the high praiſes of God ſhall be found in their mouthes, and

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they shall be all cloathed with white, the white Robes of his Righteousness; and follow the Lamb whithersoever he goeth; and he will lead them unto the lively Fountains, and wipe away all tears from their eyes; and they shall sing praises and hallelujahs unto him, for ever and ever: for he hath found them worthy, and hath given them to be with his Father, that they may behold his glory, and see him as he is: for none of Christs prayers shall fail: He saith, *Father, I will that those whom thou hast given me may be with me where I am, that they may behold my glory; that as thou, O Father, art in me, and I in thee; so that they may be made one in Us*; Joh. 17. 23,24. And they have all this benefit here, that if they abide in Christ, and his Word abide in them, let them ask what they will, and it shall be done unto them. *And herein is my Father glorified* (saith Christ) *that you bear much fruit*, Joh. 15.7,8. *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full*, saith Christ.

Now as for all others, let them be in what form of Worship soever, if they be out of the Life and Power of Christ, as is before shewed, who are in the life, which are onely such that have the seed of God raised in their own particulars, and alwayes obey it in the power thereof; such are not under the power of the Law, but under Grace: and the Spirit of the Lord Jesus which dwelleth in them, hath made them free from the Law of sin and of death; and they, and they onely are Christs, because they are led by the Spirit of Christ: and all others, let their forms be Episcopal, Presbytery, Independents, Anabaptists, or whatever; all their Worship is but will-Worship; and their eatings and drinkings, and washings, and preachings, and singings, and hearings, are all but the Sacrifice of Fools, being all will Worship, the inventions of mens hands, out of the life and power of the truth, as it is in Jesus; and therefore is before the Lord, but as the cutting off of a dogs neck, being a blind zeal without knowledge: for I know upon what ground they all stand, having run through all these Forms, and could never finde rest for the sole of my feet, in them; neither can any find true peace, until they come to lie down in the Father, worshipping him in Spirit

and

and in Truth, being holy in all manner of converſation: for unto ſuch it is become natural to do the will of their Father on Earth, as it is done in Heaven.

And therefore I do dearly exhort you all, men and women, to whom this ſhall come, to keep cloſe to the pure ſeed of God in you: for that is your true Teacher; and follow it, and it will ſhew you the Father and the Son: and if you obey this Doctrine, you ſhall know that it is of God: and lend not your ears at any time or place unto the Tempter, but cruſh the Serpent in the firſt motions of ſin; and then they turn upon his own accompt, and not upon thine: for it is no ſin to be tempted, but the ſin is to yeild: for when luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed, bringeth forth death. Therefore break the Cockatrice Egg, before it be hatched, that it may never come to be a Serpent: and *reſiſt the devil, and he will flee from you*; and turn in the minde to the pure light, and wait in it, that preſerved you may all be out of that ſin and evil that would defile you: for this pure Principle of God in you, will not conſent at any time to ſin, but will check and reprove for it; and if its motions be obeyed, it will keep you all ſingle and unſpotted of the world; and ſo you ſhall be found worthy to follow the Lamb in this the day of his power, wherein he is riſen to make War with the Beaſt and falſe Propher. And therefore it doth concern every one continually to watch, and to have their loines girt about with the preparation of the Goſpel of Truth, that is, with Jeſus, the Word, by whom all things were made, who is in all his Babes and Children that are born again; and thoſe that have his commandments and keepeth them, dwelleth in him, and he in them: and this Lamb of God, that taketh away the ſins of the world, ſhall have the Victory: and bleſſed and thrice happy are all they that can come to witneſs, ſenſibly, in their own particular, him riſing in them, that are truly fighting under his Banner againſt ſin, the world, and the devil; and feel a dayly conquering of ſin; *that die dayly* (as *Paul* ſaith) *unto ſin, that they may be made alive unto God*; and (as *David* ſaith) *that hateth the very appearance of evil.*

And

And the onely way to this, is to keep low in ones ſelf, and to wait in the cool of the day, turning in to the light, and in it wait; and put on the whole Armour of God, that you may be preſerved at all times out of the ſnares of Satan: for this will let you ſee ſenſibly, the Tree that bringeth forth corrupt fruit to be cut down in you, and a new plant raiſed, which will bring forth its fruit in due ſeaſon, to the glory of the Lord, who alone is worthy of all glory and honour, and everlaſting praiſes, for ever and for ever.

And therefore all Friends, keep in the pure fear and wiſdom of the Lord, that at all times you may be ordered by it, to do all things to his glory, at all times, and in all places; that you may be a good ſavour unto all men you have to do withal; and let your ſouls truly pant and thirſt after the living God, as the hart panteth after the water-brooks: for your Redeemer is neer you, if you refuſe him not: *the Word is nigh thee, even in thy heart and in thy mouth:* and, *the kingdom of heaven is within you,* as is plainly ſhewed in this Treatiſe: and if Satan be in his firſt motions reſiſted, you ſhall plainly ſee him paſs away, as the ſhadows paſs away, and the dew, when the Sun ariſeth.

And therefore keep in the pure fear and wiſdom of God, that with it you may be ordered and guided in all things, to do them to his glory; and ſo you ſhall ſenſibly witneſs the ſeed of God in you all to reign, that will trample Satan under feet: and then ſhall the ſaints rejoyce, and they ſhall witneſs pure and holy rejoycings, with ſongs of Triumph and Praiſes, with Glory, Glory, Glory, and everlaſting Praiſes to their Father, which is in heaven, who is worthy.

We have had great ſtirs in the Nation, of late years, by Souldiers, and great Words, and good Language have they ſpoken, that they would do much for Chriſt, and the ſetling of his Kingdom, which they do not know; and the protecting of his people, whoſe Life is in it, being in Righteouſneſs, Peace, and Joy in the holy Ghoſt; which is a hard thing for a Souldier that kills men for mony, houſes, lands and goods, ever to witneſs, until with *Zacheus,* he reſtore to him that he hath robbed by forged cavilation, and to the debtor his pledge.

But the whole Nation is ſenſible, if they be not wilfully blind, of the backſliding and Apoſtatizing of the Army, and how in all changes they have ſought themſelves, and not the things of God: it is like they have forgot that Text, *Joh.* 18.16. *My kingdom* (ſaith Chriſt) *is not of this world:* and *Paul* ſaith, *Rom.* 14.17. *The kingdom of God is not meat and drink*, nor yet Arms and Armies, but *righteouſneſs, and peace, and joy in the holy Ghoſt*, which Souldiers and Armies uſually deſtroy and confound: and therefore Chriſts Souldiers muſt have onely the ſword of the Spirit, which is the Word of God, which leadeth them into all truth and peace, and condemneth the very practices of this Army, that hath ſo often changed and ſworn, and engaged, with hands lifted up to heaven, and yet broke all as faſt as made them, to the ſadding of the hearts of all their faithful friends, to the ſtrengthning of the hands of their enemies; and if they do not ſpeedily repent, they muſt expect that the great God will pay their hypocriſie and deceitful dealings, with indignation and wrath upon the heads of every one of them that doth, or hath done evil: and when the meaſure of their iniquities are full, they muſt expect wrath from heaven to be poured down upon them, and there ſhall be no Remedy: For they may read that *David*, although a man after Gods own heart, yet becauſe his hands were dipt in bloud, the Lord would not let him build an houſe unto his Name. *Zach.* 4.6. *Not by power, but by my Spirit, ſaith the Lord of hoſts, is this work to be done.*

We read that Souldiers have been great enemies to Chriſt and his Kingdom, *Joh.* 19.23,24,32,34. the Souldiers armed with ſwords, ſtaves, and ſpears, were imployed to take Chriſt, and apprehend him, to bring him to *Pilate*; they ſtripped him of his Garments and Robes, and crowned him with Thorns; they ſpit in his Face, they buffeted him, they gave him vinegar to drink, they crucified him, and caſt lots for his garments; they thruſt a ſpear through his ſide, they watched the Sepulcher, for fear he ſhould be taken away; and after he was riſen, the chief Prieſts gave large money to the Souldiers to broach their lies, that his Diſciples came by night, and ſtole him away while they ſlept: The Souldiers ſtretched forth their hands

hands to vex certain of the Church; they killed *James* the Apostle with the sword; they apprehended *Peter*, and put him in prison, where he was guarded day and night with four Quaternions of Souldiers, to prevent an escape.

The Lord hath resolved that men of blood, as is before shewed, shall not build his house: Christ is the King and Prince of Peace, and his Subjects are the Subjects of Peace; Christs Gospel is the Gospel of Peace, his Apostles and Ministers the Embassadors of Peace, and his Kingdom consists in Righteousness and Peace. Now nothing is more directly opposite, inconsistent and destructive to this Peace, to the King, Prince, Gospel, Embassadors, and Kingdom of Peace, then Armies, Wars, Souldiers and Arms are: and therefore you may read, that when Christ sent forth his Disciples to preach his Gospel, and set up his Kingdom, he did not chuse Captains of thousands and hundreds, nor yet Souldiers and armed men, but Fisher-men and others, altogether averse from war; and commanded them in express terms, not to take *gold*, *silver*, *nor brass in their purses*, *nor scrip*, *nor two coats*, *nor yet staves*; much less Pistols, Musquets, Pikes, Carbines, Swords: for Christ expresly meaneth that his Ministers must be no fighters, no strikers, strivers, much less professed Warriers; and their weapons must be the Spirit, and their mouth, the Word of God; and they must fight onely against mens lusts and sins, not against their persons.

It is prophesied by the holy men of old, That *men shall learn war no more*, *but his people shall break their spears into pruning hooks*, *and their swords into plough-shares*: *for Nation shall not rise against Nation*, *nor lift up the sword any more*; *neither shall they learn war any more*, *but live in peace.* And these things shall be fulfilled, when Christs Kingdom cometh to be set up; *and they shall keep the unity of the Spirit in the bond of peace.*

And therefore let me admonish you all, to leave off your dissembling, & tell people in plain terms, you fight to get great Estates, and kill men for mony: and sad and miserable will be the end of you, unless you repent, and perform all those Ingagements, Vows and Promises made at *Triplo*-Heath,

*New-Market*, and other places; where, by your large Declarations, Remonſtrances, profeſſed by you, that you aimed at nothing but the publick good, you cauſed many honeſt hearts to joyn with you, to the ſhedding of Blood. And therefore ſpeedily repent, and turn to the Lord, with faſting, weeping and mourning, and ſet your ſelves to do Juſtice in the earth, for fear it ſpeedily open her mouth, and ſwallow you up, as it did *Corah*, *Dathan* and *Abiram*: for aſſure your ſelves, the Lord is coming againſt you in Judgement, and he will be avenged on every one of you, great and ſmall.

And therefore, if you expect to reign with Chriſt, I ſay unto you once more, Speedily repent, and put away the evil of your doings, and go way, and ſin no more, by your deceitful wicked practices, leſt a worſe thing come unto you.

And conſider how often you have declared to put your helping hand and utmoſt endeavours to regulate the Laws, that are ſo exceeding chargeable and burdenſome to the people of this Nation, that I have heard it credibly reported, That according to calculation, caſt up by good Arithmeticians, that ſay, There is neer ſeven millions of mony ſpent yearly, by the people of the Nation, in Law and Equity; and above one hundred thouſand a year, it cannot be leſs, amongſt Serjeants, Bayliffs, and ſuch kind of needleſs Officers, beſides many perſons murdered every year, in and about Arreſts, and eſcaping from Serjeants, that no Nation but *England* can parallel the like practices: which is a ſhame to all that profeſs the knowledge of the Lord, and makes the very Turks ſay in their common ſpeech, as I have been credibly informed, when any doth them ſome great injury, *I think you will uſe me like a Chriſtian*: O abominable ſhame! that Turks muſt riſe in Judgement, and condemn the great Talkers of Religion in *England*: and this heightens the ſpirits of Judges, and makes them proud, and not like their Predeceſſors, that rode to *Weſtminſter* upon Aſſes to ſhew their humility, from Serjeants Inne, and back again to *Weſtminſter*, and did not vaunt and lord it over the people as ſome have done of late years, and gained great riches for themſelves and their Favourites and Creatures; it is to be feared not juſtly, but evilly:

evilly; just like the Papist Priests in former times, when most of those Laws now in being were made, who gained in their times most part of the great situations, and best Lands in this Nation, by Combination, Craft and Subtilty; by lulling the people asleep in ignorance and blindness, in their vain superstition, pronouncing hell and damnation, with bell, book and candle, to all that did not observe the same; and thereby brought the people into a fond belief of them: for since that fall, those, that is to say, the Judges and their favorites, have far out-run those Priests, in gaining riches in an excessive manner, by griping very many men.

And it is to be observed, that many of them have come of poor and indigent Parentage, yet have they climed up, and leaped into most of the Lordly Titles and gainful places and Offices in the Nation, and therein and thereby have domineered and tyrannized over, and oppressed the honest people, and gained the favour of fawning, flattering, and lascivious Courtiers, by Rewards which they have usually given at their enterance, which they have made up again out of others, to their sorrows; contrary to the practice of the Judges in old time, in this Nation; and the Lawyers formerly were milde to their Clyents, and honest, (as I must confess, some I have had trial of, hath been to me, as Serjeant *Twisden*, *Williams* *Wilde*, *Shelton*, and a few others) and used them very kindly, and had great care of their business; seldom any Lawyer taking above one Fee in one Cause in a Term; and they did not let their Clyents stand Cap in hand, and make them scrape legs, and beseech them to take their mony, and take large excessive Fees, as some will, and have done, and pretend they are afraid one of another: as Serjeant *Conyers* took a Fee of me to move in Chancery, and kept it four several dayes; and Serjeant *Maynard*, and *Chal. Chute* was fee'd to defend the motion; and that Cause was in an Order positive, That unless cause was shewed that day, I was in a manner undone, in a business of almost all my Estate: and by the Rules of the Court, I was to stand committed, if I spake up my self; and I could get no other, the time being so short; yet this Serjeant, just as he came to the Bar, gave me my Fee, and run into the

the Court, and told me the Atturney-General was againſt me, and he durſt not nor would not meddle in the Caſe: So I was forced to move the Commiſſioners my ſelf, and run the hazard of committing to the *Fleet*, or elſe I had been ruined. Now let all men judge, if ſuch Lawyers ought not to be puniſhed: for by Law they ought to be for ever put by pleading in that Court, or any other, and ſuffer impriſonment, during the pleaſure of the King or chief Magiſtrate, as you may read by the Statute of 3 *Edw.* 1. chap. 29. The Life of the Law is execution of it. And ſome, nay, too many, have taken large Fees to ſpeak in Cauſes, to my knowledge, and have never come to the Bar at all; and the Party hath gone and demanded his money again of them, and they have denyed to give it again; and told their Clyents it was enough for them that they were not againſt them. Is not this a grand Impudence? and doth not this cry for Vengeance againſt ſuch a Generation as this is, that the Poor, the Fatherleſs, the Widow, hath little or no right done him? for if a poor man have never ſo much right to an Eſtate, he cannot get it but by ſuing under *forma pauperis*; and if he be caſt, as many, nay moſt times he is, let his Cauſe be never ſo good or juſt, by the reaſon of a corrupt Judge, and the weight of his Adverſaries Purſe, which makes moſt Cauſes, according to the late practiſes and proceedings, then the poor man muſt be whipt at the Carts Tayl, ſaith our Laws: and if any man lends the poor man money to ſue for his Eſtate, then it is Champerty and Maintenance, ſaith the Laws of *England*, and Barratry: and the man that doth it, muſt be fined all his Eſtate, and be puniſhed with impriſonment, and pilloried, or what puniſhment a corrupt Judge pleaſeth to put upon him. And now, Souldiers, will you tell us you have regulated our Laws? I ſay unto you, Up and be doing, and act like men of courage, and do ſome great things for us, according to all your Oaths, Declarations, Remonſtrances and Engagements; or aſſure your ſelves, the proudeſt of you ſhall be daſhed and broken to pieces, like a Potters Veſſel, and none ſhall be able to deliver you: for the Lord is riſen, and will ſtand by his redeemed ones, whom you are now helping to eat up, as men eat bread,

and

and ſtand them in no ſtead at all: and your gilded Promiſes and ſpecious pretences will not hold out without doing: it is he that doth good, and he that keepeth promiſe, ſhall come into the holy Hill; they that break it ſhall be ſure to be caſt forth for ever: your Form of Godlineſs, without the Power, is known, and is diſcerned by all men, who have their eyes in their heads.

Now having done with the Deceipt of theſe men, at preſent, I muſt ſpeak a few words, in the vindication of a Party, who hath ſome calumnies caſt upon her, by the ſcandalous Pen of a lying Prieſt, one *Tho. Danſon* at *Sandwich* in *Kent*; it is on the behalf of one he calleth Mrs. *Dorothy Gudderſon*, in his Book called *The Quakers folly opened, by him*, as he alledgeth, upon his Diſpute at *Sandwich*, with three Quakers, on the 12, 13, 14. dayes of the month he calleth *April*, in the year 1659. wherein he ſtiles himſelf, *Fellow of Magdalen Colledge in Oxon*: where he might, if he had made good uſe of his time, have learned more manners then to traduce a perſon ſo much above him by Birth and Parentage, as ſhe is; which thing he highly eſteemeth and prizeth, although ſhe denieth it; having ſo learned Chriſt, as to count all things but droſs and dung, that ſhe may be found in him, not having her own Righteouſneſs, which is by the Law, but having the Righteouſneſs which is by Chriſt, through faith in his blood, and ſo expecting Juſtification by the Righteouſneſs of Jeſus Chriſt within her. And this I know is her whole deſire, panting and breathing after holineſs; as the hart panteth after the water-brooks, ſo longeth or breatheth her ſoul after the living God.

And thus *Tho. Danſon* beginneth his Diſcourſe of her: *I will tell thee a true ſtory, which may perhaps move thy laughter.* Juſt like a Jeſter in a Play, more like then a ſtaid Fellow of a Colledge; wherein he condemneth her for denying to kiſs a Gentleman, and is aſhamed to tell it was himſelf: for I being preſent the ſame time, perceived by his countenance, as far as one may judge or diſcover by outward appearance of another, that he was much diſturbed that ſhe refuſed him to ſalute her:

and

and the paſſage was thus: He coming to ſalute her, ſhe put forth her hand to him, and ſaid, *That ſo far as God had made manifeſt to her any ſin, or vain cuſtome of the world, ſhe ſhould and had denied her ſelf in it: and that ſhe did believe to be one.* And verily he might have been ſo far judicious, after ſo many high complements uſed to her, and his wife inviting her to his houſe, as to have forborn the putting her in print, juſt in the end of his Book, as much as in him lay, to make her ridiculous to her Friends, Kindred and Acquaintance; when ſhe ſaid ſhe believed it, and he may know, that what is not of faith, is ſin.

But all men may ſee what ſpirit he is guided by, even a lying ſpirit. He may be aſhamed of what he held forth at the Meeting, at *Sandwich*; as alſo his traducing of *Samuel Fiſher*, charging him with many lies, to my knowledge, in his Book, I being preſent at the Meeting, and alſo knowing *Samuel Fiſher* very well, being confident he is a precious child of the living God, one that is born again, and is a Babe in Chriſt, and his vvhole deſire is to do the vvill of his Father, vvhich his ſoul continually breathes after, vvhich is, the living God that made heaven and earth; and it is his meat and drink to do his vvill on earth; and I am ſure this is the deſire of his ſoul: and that he is a true Miniſter of Jeſus Chriſt, I do bear Teſtimony unto it, the witneſs of God in me being raiſed by his Miniſtry: and for thoſe falſe aſperſions caſt upon him, of his receiving a Penſion from the Pope, I know his ſoul abhorreth any ſuch thing; and that he is as great a hater of the Pope, and his vvayes, as any man in *England* is; and I knovv he hath no ſuch need, nor ever vvill have: *For they that ſeek the Kingdom of God, and the Righteouſneſs thereof, all other things ſhall be adminiſtred unto them:* and I do verily think, that there is not a man in *England* more able to confute Errour and Hereſie, then *Samuel Fiſher* is.

And verily, *Tho. Danſon* did exceedingly vvreſt the Scriptures, giving his dark and blinde meanings of them, at that Meeting in *Sandwich*: for he ſaid, *We were not juſtified by that Chriſt that was in us*; he ſaid, *No, no*, twice to it: for he owned two Chriſts, one vvithout the Saints, and another within

within them. But this he became aſhamed of, and diſowned in the Meeting: and then he owned but one Chriſt in the Saints and in Heaven, as there is but one God; though he be in heaven, yet is he with him that is poor, and of a contrite heart, and trembleth at his word. Yet ſtill he could not clear himſelf from his former aſſertion, in his denying Juſtification by the Righteouſneſs of Chriſt within: for he might as well have ſaid, That Chriſt and his Righteouſneſs was divided; inaſmuch as he owned Chriſt in the Saints, but not his Righteouſneſs, which juſtified: and all his Diſcourſe and Drift was, to have men juſtified in their ſins, and to be ſinners all their lives, as one that juſtifieth the wicked, *Prov.*7.15. *Iſa.*26.12. *God hath wrought all our works in us*, ſaith the Prophet: *Rom.*4.5,9. ſaith the Apoſtle, *Abrahams faith was counted to him for Righteouſneſs*: and this Prieſt is a bolſterer of men up in their ſins, and ſows pillows under their arms, as I may ſo ſay, in compariſon: for he calleth them worthy that are his hearers, that loveth flattering and fained Titles, and the fawnings of men, which is deceipt; when none ought to have the Title of Worthy, but thoſe that truly ſet their faces toward *Sion*, and ſeek it with their whole hearts, and deſire to have the King of Righteouſneſs and Prince of Peace, to guide them and rule them in all their actions and works, that they may witneſs them to be all wrought in GOD.

Now this perſon, *Tho. Danſon*, all his teachings tendeth to a Juſtification of Chriſt without us, and not to a Juſtification wrought by Chriſt within us; and ſo his hearers can never attain to that perfect peace that the Scripture ſpeaks of, which is thus written, That *he that ſtayes himſelf upon the Lord, he keepeth ſuch in perfect peace*; and there is no peace to be found out of a man: the peace is within the Heart; the Goſpel, Chriſt Jeſus, the enlivening Word is within the ſoul; and he is the pure Word, Power and Wiſdom of the Father, who is the onely Reconciler unto God, who is made manifeſt for the ſame purpoſe, to break down the partition-vvall which ſeparates the ſoul from God, & to bring the ſoul into its proper place & centre, into Unity & Fellowſhip with God, who is

Light, in whom there is no Darkneſs ; and ſo by abiding in this living Word Chriſt, and he abiding in you, the creatures are brought to ſerve the ever living God in newneſs of life, and in the Spirit; and ſo Chriſt will and doth work their work in them and for them, to their everlaſting ſalvation: and ſo the firſt fruits of the Spirit, maketh them alive unto God; and according to Chriſts words, *He that believeth in him hath everlaſting life, and he ſhall never come into condemnation, but ſhall paſs from death unto life: for Chriſt alone is the onely Saviour; and there is no name under heaven given unto men, whereby they can be ſaved, but by the Name of Jeſus.* And this Goſpel Chriſt, is a free gift of God: it is not to be bought for mony, as *Tho. Danſon* falſly ſurmiſeth: for he muſt know, that there is a neceſſity laid upon thoſe that are the true Teachers of the Goſpel, and woes is to be upon them, if they do not teach freely, and be inſtant in ſeaſon and out of ſeaſon: for Chriſt ſaith to them, *As ye have freely received, ſo freely give:* and ſo having received from the Lord that which they do deliver unto the Saints, they ſpeak from a pure Principle of Life and Power, that reacheth the witneſs of God in their Hearers, and they live themſelves in the Life and Power of what they ſpeak, and ſo by their good examples are a good ſavour unto all men that they have to do withal; and ſo they bring people into the pure and perfect image of Chriſt, and the unity of Faith, which brings them to the knowledge of the Son of God, unto a perfect man, unto the meaſure and the ſtature and the fulneſs of Chriſt; and they ſay, We that are dead unto ſin, how can we live any longer therein? and ſuch are in the number of ſuch as the Apoſtle ſaid, *We preach wiſdom amongſt thoſe that be perfect; not the wiſdom of the world, but the wiſdom and power of God, which is pure and peaceable.*

Therefore it is good and righteous to let the people know the falſe Teachers, and thoſe that call themſelves Miniſters of Chriſt, and are not, but are of the Synagogues of Satan. And the true Prophets of the Lord, alwayes did ſtir the peoples memory up with theſe Deceivers: *Iſaiah* cried againſt ſuch Hirelings as ſeeked gain from their Quarters, *Iſa. 56. Jeremiah* cried againſt ſuch as taught for hire, and divined for mony,

mony, *Jer.*5. Christ himself cried against such as were called of men, Master, stood praying in the Synagogues, and had the chiefest places in the Assemblies, *Mat.*23. the Apostle *Jude* declared against such as went in the way of *Cain*, in envie; and such as went after the ways of *Balaam*, for gifts and rewards, *Jud.*11. *Peter* declared against such as through fained words and covetousness made Merchandize of the people, 2 *Pet.*1.5. these and such-like practices manifests the false Teachers: for they that have not the Spirit of the Lord Jesus dwelling bodily in them, leading them into all the fruits of Holiness and Righteousness, making them perfect in Christ; unless they be such, they are no Ministers of Christ, let their pretences be what they will: *For they that are Christs have crucified the flesh, with the affections and lusts thereof*; and, *they that live in the Spirit, shall not fulfill the lusts of the flesh*; and *they that are risen with Christ, seek the things that are above, where Christ sitteth at the right hand of the Throne of God, and they do not mind earthly things.*

And therefore all dear Friends, mind the pure love of the eternal God, the loving Father unto you all, to manifest his living pure way of Truth, Life and Salvation unto you, which is treasured up in Christ, who is in you that believe, *the hope of glory*: and therefore lay hold upon him, and highly prize this the day of your visitation, which the Father hath given you all in tender love to your souls, which the Lord desires the salvation of: for the Lord saith, *As I live, saith the Lord, I desire not the death of a sinner, but that he may turn from his wickedness, and live*: and, *God would have none to perish, but that all might come to the knowledge of the truth, that they might be saved.* And what is the Reason when men have the measure of the manifestation of the true light of Christ in them, which is given them to profit withal, that they are not saved? The Reason is, Because they will not part with their Lusts, their darling sins: for they love Darkness more then Light, because their Deeds are evil; and they will not come unto the light, that they may have their deeds made manifest: and, *Thy condemnation is of thy self, O Israel*: and Christ saith, *I stand at the door and knock: if any man will*

 open

*open, I will come in, and ſup with him, and he with me. O Jeruſalem, Jeruſalem, that killeſt the Prophets, and ſtoneſt thoſe that are ſent unto thee, how often would I have gathered thee together as a hen gathereth her chickens under her wings! and ye would not.* So thy rebellious ſinful nature leadeth thee to thy everlaſting deſtruction, becauſe thou takeſt pleaſure in unrighteouſneſs and ſin, and thou ſlighteſt the pure wayes of the living God, and counteſt the blood of the Covenant an unholy thing, and thou doſt deſpite unto the Spirit of Grace.

And therefore now ſearch and try your wayes, and turn to the Lord, and put away the evil of your doings, and learn to do well; and the Lord will heal all your back-ſlidings, and will love you freely, and remember your ſins paſt no more, if you from this day go away and ſin no more. But if you go on in ſin, know, That although judgement is not ſpeedily executed againſt evil doers, yet the Lord will puniſh aſſuredly the hairy ſcalp of him that goeth on in his ſins and wickedneſſes; and when the meaſure of thy iniquities are fully ripe, then Judgement ſhall come upon thee to the utmoſt, and there ſhall be no Remedy, and none ſhall be able to deliver thee, in the day of the Lords wrath. And therefore ſtand in aw, and ſin not, leſt a worſe thing come upon thee, then yet hath done. And therefore confeſs thy ſins unto the Lord, and he is faithful and juſt to forgive thee thy ſins. But woe be unto him that covereth his ſin, and hideth his Tranſgreſſions: for he ſhall not proſper.

Therefore high and low, rich and poor, learned and unlearned, turn unto the Lord, and harden not your hearts: and let the great ones know, That the Almighty God is coming againſt them, and he will plead with them, by fire and by the ſword; and the ungodly ſhall be as chaff before the wind, as ſtubble before the fire: for the day of the Lord ſhall burn as an Oven, and the day ſhall burn up all that do wickedly: for the Lord God will not be mocked, but he will be avenged on his enemies; and all the unbelieving and unrighteous generation of men, both Prieſts and People, ſhall feel the ſtroke of his almighty Arm of Power, if they do not ſpeedily repent,

pent, and turn unto him, and leave off their wicked deceitful wayes, and their doings that are not good: for they are wallowing in their own wayes, and their hearts are running a whoring after their own inventions. And therefore return unto the Lord, and learn Righteousnes now at the last, before you die: for as the Tree falleth, so it lieth, and there is no Repentance in the grave whither thou goest; and as death leaveth, Judgement findeth: for this I say as *Paul* doth, *That according to the way that most men call heresie, so worship I the God of my Fathers; believing all things which are written in the Law and the Prophets, and that there shall be a resurrection both of the just, and the unjust, a resurrection of the dead: and herein do I exercise my self, to have always a conscience void of offence, towards God and towards man.* Act. 1. 10, 11. *And while they looked stedfastly towards heaven, as he went up; behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand yee gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.* Act. 2. 20. *The Sun shall be turned into darkness, and the Moon into blood, before that great and notable day of the Lord come,* 1 Thes. 4. 15, 16, 17. *For this we say unto you by the word of the Lord, That we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep: for the Lord himself shall descend from heaven with a shout, with the voice of the Arch-Angel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.* 1 Thes. 5. *But ye, brethren, are not in darkness, that that day should overtake you as a thief,* 2 Thes. 7, 8. *And to you which are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to be admired in all them that believe.* As *Paul* reasoned with *Felix*, (Act. 24. 25.)

of

of Judgement, *Felix trembled, and said, Go thy way, I will call for thee, when I have a convenient season.* 1 Cor. 15. *If after the manner of men* (saith *Paul*) *I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?* 1 Cor. 15. 43. It is raised in power, by the mighty power of him that is Almighty, that said, Let there be light, and it was so; and laid the Foundations of the earth, by the word of his power, & can destroy it in the very twinkling of an eye, by the word of his power, 1 *Cor.* 15. 52. *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* 2 Cor. 5. 10. *For we must all appear before the Judgement-seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.* 2 Pet. 3. 7. *But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire, against the day of Judgement, and perdition of ungodly men.* Vers. 10. *But the day of the Lord shall come as a thief in the night, in the which the heavens shall pass away with a great noise, and the Elements shall melt with fervent heat; and the earth, with the works that therein are, shall be burnt up.* Ver. 12. *Looking for, and hasting to the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the Elements shall melt with fervent heat.* Mal. 4. 1. *For behold, the day cometh, that shall burn as an Oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, and shall leave them neither root nor branch.*

I could instance many more places to clear it, and to shew the Lords purpose in it, to make his mighty power to appear, and to shew to all that ever was, his Justice in fulfilling his promise to his redeemed Ones, and to lay all their sins upon the Prince of Darkness, the Devil, for tempting the new-born Babes of Christ; and he not prevailing over them, because greater is he that is in them, then he that is in the world; and sin must not go unpunished: therefore Satan tempting, and they not yeilding, it is all treasured upon his accompt, against that terrible day: and if it were not for that day, he should still remain, and be a Deceiver of the Brethren, and

still

ſtill range up and down the earth, and do wickedneſs. But his day of wrath is approaching, and that day is it, as you may ſee plainly, in that Epiſtle of *Jude*, verſ. 6. *And the Angels, which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day.*

When this day is, none knoweth but the Father, who keepeth it to himſelf: but thy particular, and the men of this Generations day of Judgement is at hand; and therefore it is good to live in judgement at all times: for bleſſed is the man that feareth alwayes. And verily it is a bleſſed ſtate for a man to wait on the Lord at all times: for bleſſed is he that waiteth on him: and, ſalvation is of the Lord, and his bleſſing is upon his people. And when the minde is ſtayed upon God, then the heart judgeth down ſin in the firſt riſe of it, and ſo it is blaſted and laid upon the devils accompt, that is the Tempter: and the mind that is always ſtaid upon the Lord, waiting upon that pure ſeed of God in him, judgeth down ſin at all times, and ſin hath no entrance in that heart, but it is, by the power of Chriſt in him, kept pure, and clean, and uncorrupt, and holy as God is holy, in all manner of converſation; as it is written, *Be ye holy, as I am holy*; *and be ye perfect, as your Father which is in heaven is perfect.* Now all thoſe that allow themſelves in any ſin or luſt of the fleſh, they cannot be of God, neither can any ſacrifice that man or woman doth, be accepted. *If I regard iniquity in my heart, God will not hear my prayer*: and, *the ſacrifice of the wicked is an abomination in the ſight of the Lord God*: and, *the prayers of the wicked ſhall turn into ſin.*

And therefore cleanſe your hands, you ſinners, and purifie your hearts, ye double-minded; that when that day cometh, you may be found in the number of thoſe that ſhall have the Sun of Righteouſneſs ariſe upon them, with healing under his wings; and they ſhall grow up as fat Calves: for their Redemption draweth near. And as for the wicked, wo to them, it ſhall go ill with them: for the wicked ſhall be turned into Hell, and all people that forget God: For the Lord is known by the Judgements which he executeth, when he ſnareth the wicked in the works of his own hands.

THE

# The ſeventh Epiſtle:

## *To all Magiſtrates, and Perſons in Power, to conſider what they do, when they oppreſs the tender Lambs of Chriſts Fold: For the great Day of the Lord is at hand, and He will bring every word and work unto Judgement.*

GOD ſaid to *Pharaoh* by *Moſes*, *Let my people go, that they may ſerve me; and if thou wilt not let them go, I will ſhew my power and wonders upon thee; I will pour out my plagues upon thee and thy people.* The Lord is coming to puniſh the ſtout-hearted Magiſtrates that oppreſs his babes and children: and it is not he that cries, Lord, Lord, that will be able to ſtand before him: for he is coming with fire, like a Refiners fire, to purge the Droſs from the good Metal; and it is only he that doth the will of his Father which is in heaven, that ſhall be able to lift up his head in that day: for the Lord will be avenged of all his Enemies, be they never ſo lofty; for they are all alike to him: God is no Reſpecter of perſons, but in every nation he that feareth him and worketh Righteouſneſs, is accepted with him: and the Lord is a bringing forth his People with joy, and his choſen Ones with gladneſs: for he is become their Sun and Shield, their Righteouſneſs and Strength, and their exceeding great Reward: for his delight is in the upright on the earth, and

ſuch

such he doth make to excel in Vertue: and the Lord will overturn all false deceitful Powers, that are not of his planting, and he will root them up, and leave them neither Root nor Branch, and they shall feel the stroke of his Almighty Arm, in this the day of his fierce wrath: for it is coming upon the Hypocrites in *Sion*; for the Marriage of the Lamb is come: now is he coming in power and great glory, and none but the pure in heart shall see him; and they shall behold him as he is: for the Lord is the God of Truth, and an everlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath: for he hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heavens by his discretion; he causeth the clouds to ascend unto the ends from the earth.

And therefore every one, come to know this great GOD, that you may in him lie down in peace, and finde rest unto your souls; and know this, That *there is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit*: for condemnation hath passed over them already; they are compleat in Christ, and renewed into his image; they are in Covenant with him; they are his Children; they are born of him: *and he that is born of him sinneth not, neither can he sin; because he is born of God.* The Reason, because he is born of him, that is, the pure seed of God in him, being always obeyed and waited in, the watch being continually kept, by this he overcometh the world; and this is our victory, even our Faith, that hath given us victory over the world; and this Faith standeth in Christ, who removeth those Mountains of Sin and Uncleanness, that hath possest them in the time of their ignorance, even like so many Devils: for every sin is a Devil, as you may read, that *Mary Magdalen* had seven Devils cast out of her, that is, seven reigning unclean spirits, being devils: and the devils besought Christ, when they saw they must go forth of the man possest, that they might enter into the herd of Swine: So by this Faith in Christ, the corrupt fruitless tree that cumbreth the ground, is removed, and a Plant of Righteousness, of the Lords own planting, is placed in the room of it, that is planted by the



Rivers

Rivers of waters, that flouriſheth, and bringeth Fruit in ſeaſon, and whatſoever it doth, doth proſper, and his leaf ſhall never wither, but it ſhall bring forth his Fruit in due ſeaſon, to the glory of the Father; and ſo by abiding in Chriſt the Vine, the creature doth bring forth much Fruit to the glory of the Father; & the pure is known from that which is impure, & the holy from that which is unholy & that of God from that which is not of God: for that which is holy, is to abide in the houſe of God, who dwelleth not in unclean Temples made with hands; but his Temples are his Saints, and their Bodies are the Temples of the holy Ghoſt, and this is the living ſacrifice that God accepteth: for it is the living that praiſe the Lord, the dead cannot: they that are dead in treſpaſſes and ſins, they praiſe not God, their ſacrifice is as the cutting off a dogs neck: it is the redeemed of the Lord that ſings the ſongs of *Sion*, the ſongs of Holineſs: they are they that follow the Lamb in the Regeneration, and they are regenerated; and theſe follow the Lamb Jeſus, through great Tribulations, and they have waſhed their garments in his blood, and they ſhall ſit on his right hand for evermore: for he hath found them worthy: for he hath redeemed them from all iniquity, that they may ſerve him in Righteouſneſs and true Holineſs, all the dayes of their lives; and ſo they are come to the perfect liberty of the ſons of God; they are led by his Spirit, which leads them into all truth, out of all ſin, and all unrighteouſneſs; and ſo they are kept without ſpot or wrinkle, in the midſt of a perverſe and crooked Generation; and the Comforter, which is the Spirit of Truth, leads them into all Truth, and ſets up true Judgement, and Juſtice, and Equity, that that rules the whole man, and governs the ſouls of his, that all unjuſt Rulers and Governours, that hath had poſſeſſion formerly, is deſtroyed, and the LORD GOD alone doth reign in this the day of his power, and he alone doth plead the cauſe of his redeemed Ones, by that of his pure Self, which he hath placed in every one of them, and hath made it to get the victory.

And therefore wo, wo unto them that lay heavy burdens upon his deſpiſed Ones: for a Day of terrible Wrath and Ven-

Vengeance is coming upon y'ou all, and the ſword of the Lord is drawn, and will be avenged on all his Enemies, in this the great day of his terrible appearance; and the Enemies of his power ſhall know, that he alone will reign and be exalted, in this great day of his appearance: for the Lord alone will reign, and be King over all the Kingdoms of the world; and all the Kingdoms of the world ſhall become the Kingdoms of the Lord, and of his Chriſt, and unto him ſhall all bend and bow, and all the powers of the earth be made ſubject: for he is the Light, and in him is the Light of the world; and he is the beloved of God. Therefore every one lend their ear unto him, and hear him: for in him is to be found the white ſtone, with the new name written in it, that no man knoweth, but he that hath it: for all that are led by the Spirit of God, are led into Holineſs: for Holineſs becometh the Houſe of God for ever: it is none but the pure in heart ſhall ſee God: for God is Righteouſneſs, and he leadeth his people into righteouſneſs: they that are led by his Grace, are led out of Ungodlineſs, and out of the pathes of the wicked: for the wicked walk in darkneſs, they ſtumble at noon-day: the fool ſaith in his heart, *There is no God*; and his actions plainly declare it: for he liveth as though there were no God to puniſh him, nor Devil to torment him, nor Hell-fire to burn him, which is the portion of the wicked; ſtorm and tempeſt, fire and brimſtone is their portion for ever, from the preſence of the Lord, *Rev.* 19.3. *And her ſmoak roſe up for evermore.*

And therefore you ſtout-hearted of the world, that bend your brows againſt the Juſt, fear and tremble: for the righteous God is coming in Judgement to avenge the blood of his ſervants at your hands; and which of you will be able to dwell in everlaſting burnings? for Judgement is already begun at the houſe of God: *And if the Righteous ſcarcely be ſaved, where ſhall the ſinner and the ungodly appear?* And therefore repent, repent, go away, and ſin no more, before repentance be hid from your eyes, and you be cut off from the Land of the Living, and meet the Lord ſpeedily in the wayes of his Judgements: O it is good to live in judgement at all times, that

that is, to judge ſin down in the firſt motion, as hath been already ſhewn.

And therefore all you that would be counted Chriſtians, and be Co-heirs with Chriſt Jeſus the Son of the living God, who is the onely Saviour of Man-kind, depart from iniquity, ſin, and all ungodlineſs, and return to him who is come to judge all fleſh, raiſing up his true and faithful VVitneſs in all Concernments, which ſheweth to all men upon the face of the earth, what ſin, iniquity, and all ungodlineſs is, to the end they may unto their Father, return and repent of their former evil ways, that their ſins may be taken away, and their iniquities may be blotted out, and his perfect life brought forth, which doth his will on earth as it is in heaven: and ſuch who do obey this holy Voyce of Chriſt in them, do witneſs his Kingdome come in great power and glory, which is not of this vvorld: therefo e the vvorld knovveth it not: for they vvill not come unto Chriſt, that they may have life; and therefore they cannot taſt of the Tree of Life, and eat and live for ever, *John* 6.50. *This is the bread* (ſaith Chriſt) *that cometh down from heaven, that a man may eat thereof, and not dye. I am* (ſaith Chriſt) *the living bread which came down from heaven: if any man eat of this bread, he ſhall live for ever; and the bread that I will give, is my fleſh, which I will give for the life of the world.* And this is he that giveth povver to underſtand the Scriptures, that are dark to the underſtanding, until he that gave them forth, open their underſtandings: as you may ſee in *Luke* 24.45. *Then opened he their underſtandings, that they might underſtand the Scriptures:* the onely vvay to obtain this favour from the Lord, is to love the pure ſeed of God, in the vvhich is Gods vvitneſs in thy Conſcience, and is his vvritten VVord in thy heart, vvhich vvas that VVord to *David*, that he had ſuch a love unto, that by loving of it, God made him vviſer then his Teachers, and it vvas ſweeter then the honey and the honey comb, and it vvas better then thouſands of Gold and Silver: and *Solomon* ſaith of this vviſdome, *The merchandiſe is better then the merchandiſe of ſilver, and the gain thereof is better then gold:* And this is the Pearl of great price, that the man ſold all to buy it:

therefore

therefore my desire, nay, the desires of my soul, thirsteth after the Salvation of all men. And therefore, dear Friends and People, all be kept lovv in the fear of *God* at all times, and learn of Christ to be meek and lovvly, that you may find rest unto your souls; and consider, that the onely thing is to fear *God*, and keep his Commandments, and keepeth them, dvvelleth in Christ in them: and much reading is a vvearines to the flesh: here the end of all is, To fear God, and keep his Commandments; this is the vvhole duty of man: for he that manifests his faith by being obedient, he shall live for ever: for the Kingdome of God consisteth not in vvords, but in life and povver, vvhich is righteousnes; and that procureth true peace, such peace as men and Devils can never take from you: and so vvalking in this peace, the God of love and peace vvill be vvith you to the end. Now unto God our Father, be glory, and everlasting praises ascribed, both novv and for ever, and for ever. Amen.

THE

# The eighth Epiſtle:

*To* Richard Allen, *a Prieſt in the Pariſh of* Crundal *in* Kent, *and alſo to be communicated to the reſt of his Brethren the Prieſts, to ſhew them the unlawfulneſs & wicked Practice of receiving of Tythes, contrary to the Practice of Chriſt and his Apoſtles; and yet call themſelves, A Goſpel-Miniſtry: But they muſt know, The terrible day of the Lords Wrath is at hand, and this their Act of Oppreſſion muſt come to Judgement.*

WHat haſt thou to do to take the Name of the Lord in thy mouth, ſeeing thou hateſt to be reformed? for, Let him that calleth on the Name of the Lord, depart from iniquity: and, He that ſaith he is in Chriſt, ought ſo to walk as Chriſt hath walked: and, He that hath Faith, it purifieth the heart, and he purifieth himſelf as Chriſt is pure. Now he that liveth in any known ſin, is a tranſgreſſor of the Law: and, He that keepeth the vvhole Law,

and

and yet offendeth in one point, is guilty of all: and, He that breaketh one of these least Commandments, and teacheth men so, shall be called the least in the Kingdome of Heaven.

Now I do charge thee with the desiring of thy Neighbours Goods, which thou hast no just right to, neither by the Law of God, nor just Law of Man: but the Reason is, there is Laws in being for thy wicked lust, because all things are out of Gods order: for our Judges are not as they were at first, nor our Counsellours as at the beginning; if they were, they might tell the people of the Law, what it is: for the power of the Nation of *England* hath had their Laws invested and enacted by Parliaments, and they chosen by the people. Now it vvas never conceived that a people should be so void of reason, as to give a company of persons a power to destroy their Birth-Right, the property of their Estates: for they are called to provide for the safety and weal of a people, not for their hurt or damage: and all Laws are grounded upon Reason, or ought to be; and where Reason ceaseth, there the Law ceaseth.

Now thou art so ingenuous to confess that Tythes came first into *England* by the appointment and command of the Pope, and Popish Laws: and is it reasonable that those Laws should binde us, that vvere first made by them; vvhen vve are so distinct from them, that vve now, in our times, have had Laws made amongst us, for the selling and sequestring of their Estates, *quatenus* as Papists? and that an Act of Parliament made against common Right, as Tythes is, common Equity and common Reason, is therefore null and void in it self in Law, and ought not to be executed, as appears by these following Laws: See the first part of Doctor *Bonham*'s Case, fol. 118. and the eighth of *Edward* the Third, fol. 3, 30, 33. E. *Cassanet*, 32. and the 27 *H.* Annuity 41. and the 1 of *Eliz.* *Dyer* 113. and first part of *Cook*'s *Institutes*, Lib. 2. Chap. 11. Sect. 209. fol. 140. and the fourth of *Edward* the fourth, 12. 12. *Edward* the Fourth, 18. 1 *Henry* the Seventh, 12, 13. *Plowd. Com.* fol. 369. Yea, (saith that Learned Oracle of the Law of *England*, *Edward Cook*, in the fourth part of his

his *Inſtitutes*, fol. 330.) where Reaſon ceaſeth, there the Law ceaſeth: for ſeeing Reaſon is the very Life and Spirit of the Lavv it ſelf, the Law is not to be eſteemed to reſpect that vvhich hath no Reaſon, although the generality of the words at the firſt Inſtitution, or after the Letter, ſeem otherwiſe. And (ſaith the Learned Author, in his firſt part of *Inſtitutes*, fol. 140.) all Cuſtoms and Preſcriptions, Acts of Parliament, Lavvs and Judgements that be againſt Reaſon, are void and null in themſelves.

And ſaith the Armies Atturny *John Cooke*, in the late Kings Caſe ſtated, page the 23. That by the Law of *England*, any Act or Agreement againſt the Laws of God and Nature, as I ſhall prove Tythes are againſt both, is a meer nullity, ſaith he: for as a man hath no hand in making the Laws of God and Nature, no more hath he power to mar or alter them: and he cites the Earl of *Leiceſters* adjudged Caſe for a proof: and all the Judges in *England* cannot make one Caſe to be Law, that is not Reaſon, no more then they can make one Hair white that is naturally black: for Law muſt be Reaſon adjudged; and every Law of man muſt be conſonant to the Law of God, otherwiſe they are not Righteous nor Obligatory.

Now what reaſon is there that a poor man taking a Farme at a rack rent, and peradventure hiring money at uſe, and ſpending all his time and pains for a whole year to maintain his charge, which is his duty, being up early, and down late, eating the bread of ſorrow, plowing and ſowing, and buying ſeed himſelf, running the hazard of the loſs of all his Cattle; and for want of a good ſeaſon, peradventure may hardly have the ſeed he caſt into the ground; and after he hath reaped it at his own charge, then for a lazy Prieſt, a Non-Reſident, a Drunkard, a Whoremaſter, a covetous Perſon, ambitious, arrogant, proud, vain, laſcivious, ſwaggering, ſwearing, fighting, lying, unconſcionable, antichriſtian, ungodly Prieſt, as many are ſuch; and ſome are filled with all Unrighteouſneſs, being Enemies to Chriſt, and his choſen Ones, perſecuting the righteous Seed; for ſuch a one to come and take the Tenth of the poor mans Corn: let any man judge

judge whether this be reason; when the poor man neither imploies him, nor dare not hear him; for fear, if he should come to hear his Will-worship in his Idol-Temple, he may justly fall into the condemnation of the Devil.

Thou sayest, That *Abraham* paid Tythes to *Melchisedec*. I answer: That was before the Levitical Priesthood: and Christ Jesus is made *a Priest for ever, after the Order of Melchisedec*; which was thus: *Melchisedec* met *Abraham* returning from the slaughter of the Kings, who brought him Bread and Wine; and *Abraham* gave him the Tenth of the spoil: what was this to the paying of Tythes yearly out of his own Estate? Canst thou prove that *Abraham* did pay Tythes out of that?

And now the Levitical Priesthood is changed by Christ Jesus, and therefore there is a change of the Law: and now the Priesthood is not committed to the natural Off-spring of *Levi*, or any other Tribe, but to Christ Jesus, the unchangable Priesthood, whose Kingdom stands not in Figures and carnal Ordinances, but in the substance: *For the time is come*, (saith Christ) *that ye shall not worship the Father at Jerusalem, nor in this mountain; but the true worshippers shall worship the Father in spirit and in truth: for he seeketh such to worship him.* Now since the destruction of the Temple at *Jerusalem*, thou canst not read that ever God commanded another house to be built.

Thou sayest that Christ Jesus said, *Ye tythe Mint and Cummin; these things ye ought not to leave undone.*

Christ Jesus spake then to the Jews, in the time when the Levitical Priesthood was not ended, who were bound by the Law. But when Christ was offered up, he said, *It is finished.*

Now do thou remember, that he that addeth or diminisheth from the words of the Prophecies of this book, his name shall be blotted out of the Book of Life: and peruse thy Letter, and see if thou hast not added.

Thou hast those Texts quoted, *No man muzleth the mouth of the Ox, that treadeth out the corn:* and, *No man goeth a warfare at his own charge:* and, *He that plants a Vineyard eats the fruit thereof:* And herein it is agreed, that the Mi-

niſters of Chriſt Jeſus, who are effectually called to his ſervice, and labour in the Word and Doctrine, ought to be comfortably provided for, that they go not a warfare at their own charge: but this doth not require the world, which lies waſte as a wilderneſs, and is not of the Vineyard, ſhould contribute: for Chriſt ſaith, *Father, I pray not for the world, but for thoſe that thou haſt given me out of the world, that they may be one, as thou, O Father, art in me, & I in thee, ſo that they may be made one in us:* therefore no reaſon that they that are of the world ſhould be compelled to give of the ſubſtance of their labours to Chriſts Miniſters: for every man is ſole owner of his own; and he that violently or fraudulently diſpoſſeſſeth him of any, is a Thief and a Robber in the ſight of God and good Men: God abhorreth the ſacrifice of the wicked, and hath no need of his ſubſtance: for *the earth is the Lords, and the fulneſs thereof*; and he will never forſake thoſe that put their truſt in him: and, *The juſt man ſhall live by his own faith:* and, *If any man with-draw himſelf, ſaith the Lord, my ſoul ſhall have no pleaſure in him:* and ſuch as Chriſt ſent forth, he alwayes took care that they never wanted, but they were always kept without being chargeable to any, and they eat the fruits of their own Vineyards which they had planted, not which other men had planted: and by the Churches who were gathered out of the world, were they maintained, to preach the Goſpel to the world, who lay in wickedneſs, unto whom they would not make the Goſpel chargeable or burdenſome; which was their glory, and their crown: and this Example of the Apoſtles, leaves every one free to give him that teacheth, not binding any to the maintenance of thoſe that have leſs need then the Giver.

And this diſcovers the hireling ſhepherds, that teach for filthy lucre, that fleece the Flock, and not feed them; that have a form of Godlineſs, but deny the power thereof; from ſuch there is an expreſs command to turn away, who make merchandize of the Scriptures: for the Lord ſaith, *They ſhall not profit my people: for they are ever learning, and never able to bring to the knowledge of the truth:* for he that knoweth not the life of Faith, to witneſs it in his own particular, how can he teach another? Thou

Thou ſayeſt, That *Peter* converted three thouſand ſouls at one Sermon, and thereby it did appear he was a Miniſter of Chriſt, the Lord effectually working with his Miniſtry, upon the hearts of his hearers.

Now thou haſt been a Teacher to the People of *Crundal* many years, and name me but one man or woman that hath been converted by thy Miniſtry; and if they can demonſtrate unto me the work of Regeneration, wrought upon them by thy Teaching, then I will pay thee thy Demands. And how canſt thou plead thy ſelf a Miniſter of the Goſpel, and ſue for treble Damages? for learned Judge *Rolle* ſaid in Court, That *Tythes were not due and payable by the Law of the Land*: in a Caſe of Tythes, on the Bench, when he was chief Juſtice: and when they were paid in the old Law, the Levites, the Fatherleſs, the Widdows, the Strangers, were all to be provided for out of them; and the Prieſts of *England* hath no ſuch cuſtome, but conſume them on their pride and luſts, and wicked covetouſneſs: and the Diſciples of Chriſt were commanded to go into all the world, to preach the Goſpel to every creature; they were not to ſtay in a place: and the ſignes that followed them that believed in their Doctrine, in his Name they ſhould caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.

Thou ſayeſt, That Believers ſold their poſſeſſions, and laid them dovvn at the Apoſtles feet.

But they did diſtribute them as every man had need; they did not purchaſe Lands, and let the money to Uſury and Extortion, as the Prieſts of this Generation do.

Thou ſayeſt that *Paul* informs of the qualities of a good Biſhop, to be a man blameleſs, not given to filthy lucre: and Chriſt ſaith, *Go not to Law with any man.*

Now learn thou theſe Leſſons, and follow Righteouſneſs, Faith, Love, Peace, with them that call on the Lord, out of a pure heart.

Thou directeſt me to that Text, in *Heb.* 7. 8. *And here*

*men that die receive Tythes:* read the 11 verſe of that Chapter: *If therefore perfection were by the Levitical Prieſthood, for under it the people received the Law, what further need was there that another Prieſt ſhould ariſe after the Order of Melchiſedec? for Chriſt came of another Tribe: he ſprang out of Judah, who was not made after the law of a carnal commandment, but after the power of an endleſs life:* and verſ. 25. *Wherefore he is able alſo to ſave to the utmoſt them that come unto God by him, ſeeing he ever liveth to make interceſſion for them. And it ſhall come to paſs in the laſt dayes,* ſaith God, *I will pour out of my Spirit upon all fleſh, and your ſons and daughters ſhall propheſie; and your young men ſhall ſee viſions, and your old men ſhall dream dreams; and on my ſervants, and on my hand-maids I will pour out of my Spirit in thoſe dayes, and they ſhall propheſie.*

And verily, I do bear my Teſtimony, that I do witneſs ſuch a people now upon the earth, whom the Lord hath revealed his ſecrets unto, and doth powerfully work upon the hearts of thoulands, to the turning them from darkneſs unto light, and from the power of Satan unto God, that they do receive remiſſion of ſins: and this I do witneſs in my own particular, in great meaſure; bleſſed, yea, for ever bleſſed be his holy and dreadful Name: for he alone is worthy of everlaſting Praiſes from his Own, both now, henceforth, and for ever. And woes, everlaſting woes will be the portion of all thoſe that oppreſs his righteous Ones.

Now I finde that all men that will attain unto ſalvation, muſt hear the Son of GOD: for, *A Prophet* (ſaith *Moſes*) *will the Lord your God raiſe up unto you, in all things like unto me, and him ſhall you hear: and it ſhall come to paſs, that whoſoever ſhall not hear him, ſhall be cut off from amongſt the people.* Now neither the Son of God, nor none of his Diſciples nor Apoſtles did ever take Tythes, or ever command the paying of them: and they were not perſons ordained by the will of man, but were anointed with the holy anointing, and were, by that Spirit that did anoint them, commanded to feed the Flock of Chriſt, over which the holy Ghoſt

Ghoſt had made them Overſeers. And Chriſt himſelf ſaith, That *unleſs a man be born again*, *he cannot enter into the Kingdom of heaven.* And this new Birth is a Death unto all ſin, and a Life unto all Righteouſneſs: and this every man muſt feel, That it is as natural for him to ſerve the Law of God as it was formerly to ſerve the Law of ſin. And he is the true Teacher that is able by his own Experience to tell another how he hath paſſed from Death to Life: for no unclean thing can enter the Kingdom: for without are Covetous, Lyers, Adulterers, Drunkards, Extortioners, and all evil Doers.

Now a true Teacher muſt hate the very appearance of evil; he muſt hate vain thoughts, and every falſe way. We ſhall finde in Scripture, that all the Teachers of Righteouſneſs were ſuch as were filled with the Spirit of the Lord, and did not preach for filthy lucre or gain, but of a ready minde, and were not as the Prieſts of theſe times are, that lie as Thieves and Robbers, to murder in the way, and ſue for treble Damages, and perſecute the Son of God in all thoſe that deſire to live godly in him: which they will feel one day, that thoſe that perſecute them, they perſecute him: and it were better that a milſtone were hanged about his neck, and he thrown into the ſea, then that he ſhould offend one of thoſe little Ones that put their truſt in me, ſaith Chriſt.

Now I finde that in the year 600. or ſoon after, *Gregory* the Firſt, then Pope of *Rome*, ſent over *Auguſtine* the Monk into *England*; by vvhom *Ethelbert* King of *Kent* was converted: This *Auguſtine* vvas a Canon Regular; and after he had obtained his own Deſign, he then preached up Tythes in *England*, by the Popes appointment; and at the ſame time, taught the people that the pardon of ſin might be merited by good Works.

In the year 786. two Legats were ſent over from Pope *Hadrian* the Firſt, to *Offa* King of *Mercland*, *Alwolf* King of *Northumberland*, vvho made a Decree, That the people of thoſe two Kingdoms ſhould pay Tythes: King *Athelſtone* about the year 930. King *Edmond* about the year 940. King

*Edgar*

*Edgar* about the year 970. King *Etheldred* 1010. King *Knute* about the year 1020. *Edward* the Confeſſor, and others of the Saxon Kings, by Order from the Pope, made Laws for Tythes. The Normans afterwards entering this Kingdome, *William* the Conquerour, *Henry* the Firſt, *Henry* the Second, King *Stephen*, and other Kings, by the like Order from the Pope, confirmed the ſaid Laws for Tythes: and yet notvvithſtanding all theſe Laws, yet vvas it left to the Ovvner to confer it vvhere he pleaſed; vvhich vvas the cauſe of making ſo many rich Abbies and Monaſteries in *England*: and until the year 1200. or thereabouts, every one gave their Tythes as they pleaſed; vvhich made Pope *Innocent* the Third, ſend his Decretal Epiſtle the Biſhop of *Canterbury*, commanding him to injoyn every man to pay his Tythes to thoſe that miniſtred ſpiritual things to them; which vvas inforced by Sentence of the Eccleſiaſtical Courts. And this vvas the firſt beginning of Parochial Tythes in *England*: and this after, by the Parliament was thought reaſonable, and then eſtabliſhed by a Law, the King and People being all Papiſts.

Now all this will I prove: and let any man, that hath any fear of the Lord, judge whether that the Rules and Practice of thoſe Back-ſliders, who were in the dark night of Apoſtacy, be fit to guide us, who have again received the pure light, as the Apoſtles of our Lord and Saviour, and have received the Lord Jeſus Chriſt, and know how to walk in him: for *know ye not that Chriſt is in you, unleſs you be reprobates?* and, *put you on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfil the luſts thereof.*

THE

# The ninth Epiſtle:

## *To all Prieſts that teach for Hire, and divine for Money; that call themſelves Miniſters of Chriſt, and are not, but are of the Synagogue of Satan; that they may repent: For the day of the Lord is at hand.*

THe Arm and ſtrength of the Lord God is found and felt in the hearts of all his choſen ones; and they feel themſelves branches ſpringing forth of the Tree of Life: and in him (that is, in Chriſt) by abiding in him, and his living Word abiding in them, they bring forth much fruit, and they walk from ſtrength to ſtrength, and from faith to faith, until they appear before God in *Sion:* and they do turn people from darkneſs unto light, and from the power of Satan unto God, that they do receive remiſſion of ſins, and an inheritance amongſt thoſe that are ſanctified: and as they have felt, and handled, and taſted of the good Word of Eternal Life; ſo they do deliver it unto others: freely they have received, and freely do they give, according to the command of Chriſt their Law-giver; and they have received the Unction, the anoynting, from the Holy One, which doth abide in them, and teacheth them all things; and they have the firſt fruits of the Spirit, which doth make them alive unto God. And they do go into the dark corners of the world, as they are moved by the Holy Ghoſt, to preach freely the everlaſting Goſpel of Salvation, glad tydings to all people, whoſe feet are beautiful: and they do it upon this account, that a neceſſity

ceſſity doth lie upon them, and woes will be upon them if they do it not, if they do the work of the Lord negligently: and they are ready to ſacrifice their lives, and to ſeal the truth of their Miniſtry with their blood, that they may finiſh their work with Joy and inward Conſolation, which is full of power and great glory; and their Converſations are without Covetouſneſs, they ſeek not their ovvn, but the things of Jeſus, the ſalvation of all men, that they may live the life of holineſs; as they have been ſervants unto ſin, ſo, that they may novv come to be *made free from ſin, and have their lives in holineſs and righteouſneſs, the end whereof, is everlaſting life:* for the gift of grace is free; *and ſo many as receive him, to them he gives power to become the Sons of God, even to all thoſe that do believe in his name:* and their converſations are in heaven; and they do not minde earthly things; and they do the works of the Spirit, vvhich doth make them alive unto God: for *as many as are led by the Spirit of God, they are the Sons of God*; and they are as Lights in the midſt of a perverſe and crooked Generation: and they are holy, harmleſs, vvithout ſpot and blemiſh, vvaiting vvith Oyl in their own Lamps, for the coming of the Lord, that they may enter into his Joy, and receive the end of their faith, which is, the ſalvation of their ſouls.

The true Miniſters of Chriſt, they were filled with the Holy Ghoſt, before they went forth; as *Paul* ſaith, when Chriſt had revealed himſelf in him, then he ſpake the word with boldneſs: and many of the Prieſts ſay, That *Judas* had a Commiſſion, as well as the reſt of the Apoſtles, becauſe *Chriſt* ſent them forth, and ſaid, *As you go, preach; and ſay, The Kingdom of God is at hand*; vvhich Kingdom was the pouring down of the Spirit of Righteouſneſs, vvhich he promiſed that the holy Ghoſt ſhould come down, and abide with them for ever, and lead them into all truth. But there is not one Text that ever I could find, that they did go forth until the lot fell upon *Matthias* in the room of *Judas*, and he was numbered amongſt the twelve. It is ſaid, That *the ſeventy returned, and ſaid, Behold, Lord, the devils are ſubject*

unto

*unto us.* So at the beſt, thoſe Prieſts that pleads for *Judas*, doth but derive their Office from him: for he was a Deceiver at the beſt: and ſo are all they that have not received the holy Ghoſt: for the Apoſtles were to feed the Flock of Chriſt, over which the holy Ghoſt hath made them Overſeers, and the Prieſts of this Generation, are they not proud, covetous, arrogant, ambitious, ſelf-lovers, lovers of pleaſures more then lovers of God, having a form of Godlineſs, but denying the power thereof?

Where is the man or the woman that hath been at any time ſnatcht out of the paws of Satan, and out of the ſnares of hell, by their Miniſtry, as it is called? Where is the fruits of the holy Ghoſt to be found amongſt their hearers, which is, Love, Joy, Meekneſs, Temperance, Brotherly kindeneſs, Bowels of Compaſſion, enduring all things, Temperance, Righteouſneſs, and holy in all manner of converſation? Is not the fruits of their hearers clean contrary? are they not wrath, anger, malice, murder, robbery, plunder, a neater word for Thieves, Swearing, Adultery, Fornication, and all uncharitableneſs, ſcoffing, deſpiſing thoſe that are good, heady, high-minded, diſobedient to parents, unnatural, truce-breakers, Covenant-breakers?

And by this it appears, that they neither have the call of Chriſts Miniſters: for if the Lord had ſent them, they ſhould have turned people from the evil of their doings, and they ſhould have learned to do well: neither have they the maintenance of Chriſts Miniſters, nor the fruits of Chriſts Miniſters: for Chriſts Miniſters, they were commanded to take nothing with them, neither money, nor ſtaff, nor ſcrip; and they were to enquire who was worthy, and there enter, and there eat ſuch things as was ſet before them, and that was their maintenance: not to force people, and take away their Goods, three times as much as was or could be demanded. And the fruits of Chriſts Miniſters: *Peter* converted three thouſand at once; and many thouſands now, bleſſed be the holy Name of the ever-living GOD, are eſcaped out of the ſnare of the hunter, by the ſounding forth of the everlaſting Goſpel of ſalvation from his true Miniſters, who are

deſpiſed, and ſcornfully called, by the ſeed of évil doers, *Quakers*: whoſe Doctrine is, To turn people to the light within them, which doth bring them out of Rebellion, and the diſobedient nature, which the light doth reprove and condemn; and they that do draw from the teachings of Chriſt within, ſuch the Light Chriſt doth ſhew to be ſeducers, 1 *Joh.* 2. 26, 27. and this light doth bring into the holy life, and into the pure worſhip of God in the Spirit.

And therefore I do dearly exhort you from the Lord, to come out of all your falſe Churches, your falſe ways, and from your proud deceitful Prieſts; and come to Chriſt the true Paſtor and Biſhop of your ſouls; and ſo you ſhall come to the Church that is in God, 1 *Theſ.* 1. 1. *Heb.* 12. 22, 23. whoſe Overſeers are made by the holy Ghoſt.

And ſo dear Friends I do dearly exhort you to take heed to that which is pure of God in your conſciences, and obey it, and make that your Teacher: for that calls for a pure converſation, 1 *Pet.* 1. 13, 14, 15, 16. and let your light ſo ſhine before men, that they may ſee your good works: and ſo you ſhall all come to be baptized into Chriſt, and ſo put him on, by one Spirit, and come to be buried with him in the true Baptiſm, *Rom.* 6. 1, 2. and ſo a fellowſhip into the new life cometh to be witneſſed, where there is one Faith, one Lord, and one Baptiſm; and ſo one God and Father of them all: and ſo they are kept in that Church which is the pillar and ground of Truth, *Epheſ.* 4. 4, 5, 6, 7. 2 *Tim.* 2, 19. 1 *Tim.* 3. 15. *Mat.* 11. 28. Chriſt calleth all that are weary and heavy laden, to come unto him, and he will give them reſt.

And therefore obey the light, and come out from your ſins, take up the croſs, and deny your wills, and forſake your iniquities, and touch not the unclean thing, and he will receive you; and take heed you do not reject the counſel of the Lord God, who deſires to bring you to ſalvation: for, *the viſion is but for an appointed time*: and, *the Lords Spirit ſhall not alwayes ſtrive with man.*

THE

# The tenth Epiſtle:

*To all Drunkards, Swearers, Uſurers, Extortioners, Adulterers, and all unclean Perſons, ſhewing the heavy Wrath of the living God burneth like fire againſt ſuch evil Perſons, and the terrible day of Vengeance is at hand: And theſe are to warn them, that they ſpeedily repent, before their hearts come to be ript up, and laid naked before the mighty and terrible GOD, who doth regard no mans Perſon in Judgement, but every one ſhall receive according to the things done in his Body, whether they be good or evil.*

THe Light that diſcovers ſin, is Chriſt; and when any evil is committed, Gods witneſs in the conſcience is diſturbed, the juſt ſeed lyeth oppreſſed, and then the ſoul lieth under the wrath of God: and who can dwell in his Diſpleaſure?

And the many ſad Judgements that have befallen perſons in that condition of drunkenneſs, I think, ſhould deter perſons from that accurſed beaſtly ſin, which maketh men, that they are like unto the ſwine, as you may ſee in 2 *Sam.*13. 28. *Now had Abſalom commanded his ſervants, ſaying, Mark now when Amnons heart is merry with wine: and when I ſay unto you, Smite Amnon; kill him, fear not.*

Another preſident you may ſee in 1 *King.*16.8,9,10. *In the ſix and twentieth year of Aſa king of Judah, began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, and reigned two years. And his ſervant Zimri (captain of half his chariots) conſpired againſt him as he was in Tirzah, drinking till he was drunk in the houſe of Arza, ſteward of his houſe in Tirzah. And Zimri came and ſmote him, and killed him in the twenty and ſeventh year of Aſa king of Judah, and reigned in his ſtead.*

*Holofernes*, being drunk, was ſlain by *Judith*.

*Noah* being drunk, his ſons mocked him: he became a ſcorn to his Children.

*Lot* being drunk, committed inceſt with his two Daughters.

*Benhadad* being drunk, you may ſee what a ſad loſs he came to, and how he was diſcomfited, 1 *King.*20.16,20,34.

*David* made *Uriah* drunk, and then ſent Letters to *Joab* to have him ſet in the front of the Battle, that he might be ſlain.

We ought not to keep company with Drunkards, *Prov.*23. 20,21. The wo of the Lord of hoſts, the God of Iſrael, is pronounced againſt Drunkards, *Iſa.* 5. 11. VVo vnto them that riſe up early, to follow Drunkenneſs, and to them that continue until night, till the wine doth inflame them: for they regard not the work of the Lord, neither conſider the works of his hands.

Many more Texts of Scripture might be quoted, and many Examples of Gods Judgements againſt ſuch ſinners to my own knowledge: as, ſome that have fallen into wells, and been drowned; ſome into the *Thames*; ſome have broke their Necks off their horſes; ſome their Legs, their Arms; be-

ſides waſting their pretious time, that God hath put into their hands to get wiſdom, and alſo ruining their wives and children in waſting and conſuming their Eſtates: for a Drunken man is fit to do any wickedneſs,& to act any ungodlineſs: and this ſad ſin is many times committed by peoples drinking of Healths: the Devil ſtealeth upon them, and if he can get them to drink Healths, he hath them ſafe enough: for of whomſoever a man is overcome, his ſervant he is, to whom he is overcome; whether it be of ſin unto death, or of obedience unto Righteouſneſs: ſo he that is overcome by ſin, is the devils ſlave.

And verily, my ſoul doth mourn in ſecret, and my heart doth bleed within me, and ſorrow doth over-whelm me, for ſome of my dearly beloved Friends, that are overtaken by Satans ſnares in this way of ſinning: and therefore my deſire is to them from the Lord, that they would mind the light of Chriſt in their Conſciences, which is, Gods witneſs for himſelf; and it will either excuſe or accuſe, acquit or condemne: and this being ſilently and patiently waited in, will teach the denying the drinking of healths; and will be a means to keep out of this beaſtly ſin, that makes perſons like Beaſts, and defaces the Image of God, and defiles his Temple; and ſuch, if they do not ſpeedily repent, the Lord will deſtroy them: for he that defiles the Temple of God, him will God deſtroy. And your Bodies are the Temples of the holy Ghoſt.

And next to this is Swearers: for becauſe of Oaths the Land mourneth: and, The curſe ſhall enter into the houſe of the Swearer, and conſume it, even with the beams and timber thereof. And what a company of ſad creatures there is, that will ſwear any thing for advantage, in buying and ſelling in their ordinary courſe of trading in the world, between man and man! how for ſix pence, many times, they will ſell their Faith! O let ſuch fear, and tremble, and repent: for without heavenly *Jeruſalem* are all ſwearers, drunkards, and all Lyers, who have their portion in the lake that burneth with fire and Brimſtone.

And the ſin of accuſtoming a mans ſelf to ſwearing, is reproved

proved, *Eccleſ.*23.9. to 24. & 17.14. and Chriſt Jeſus gave this command to all that then were and ſhould be, *Swear not at all*, ſaith Chriſt : and all Controverſies may be ended without ſwearing, if the Magiſtrates would come to the line of true judgement, and be guided by the witneſs of God in them.

And therefore dear Friends, leave off this wicked cuſtome of vain ſwearing : for it neither profiteth the ſpeaker nor hearer ; but ſerveth the Devil, and bringeth everlaſting deſtruction to the ſoul.

And there is a great and moſt abominable ſin committed in and by many, that they eat up Gods people like bread, they devour them by Extortion and Uſury : but ſuch muſt not come to the holy Hill of *Sion*. VVo to them that get fields and houſes by violence and oppreſſion, and devour the Fatherleſs and the widdow : They are far from the commands of Chriſt, which ſaith, *Lend, looking for nothing again :* it is a ſin forbidden amongſt the Jews, *Exod.* 20. 17. & 22.25. *Lev.*25.35,36,37. *Deut.*5.21. *Neh.*5.1. to 14. *Pſal.*15.1,5. *Prov.*22.7,16,22,52. & the 22.8. *Jer.*15.10. *Ezek.*18.13. and 22.12. *Mat.*5.42. & 7.12. *Luk.*6.30,34,35. and this lay upon me to acquaint all people with from the Lord, that they do injury to no man, for gain to themſelves ; but every one do as they would be done unto , as they would that men ſhould do unto them : for the great day of the Lords wrath is at hand, and all ſhall be judged according to the things done in their Bodies, whether they be good or evil : and all evil doers, ſin lyeth at their doors, and the flaming ſword of the Lord of hoſts doth hang over their heads.

And therefore my deſire, yea, my ſouls deſire unto all is, That they would keep their mindes out of fading, viſible, periſhing things : for none but ſuch have their hearts upon the inviſible God, who is a Spirit ; and none but ſpiritual worſhippers do ſerve him, or honour him ; even ſuch the Father ſeeketh to worſhip him, that worſhip him in the Spirit and in Truth ; and ſuch feel their lives to be in God, and they live by Faith , which Faith is the Faith of Gods Elect : for

they

they that ſo come to live, dayly do they feel the flowings in of comfort, from the well-ſpring of Life; and they grow like Trees that are planted by the Rivers of VVaters, that do bring forth Fruit in due ſeaſon, whoſe Leaf ſhall not fade, and whatſoever they do, it ſhall proſper; and the Lord refreſheth their ſouls with fatneſs, and giveth them the bread of life, that they eat, and live for ever; and they drink of that water, that they never thirſt: and they taſte of that heavenly Rock, which is Chriſt: and they are the tender Lambs of Chriſt: and the Lord God doth eſteem of them as his Jewels; and they that touch them, touch the Apple of Gods Eye: *For they are they that do overcome the world, and they ſhall be cloathed in white, and they ſhall follow the Lamb whitherſoever he goeth, and ſing ſongs of Triumph; Glory, Glory, everlaſting Glory and Hallelujahs be given to him that is Lord of lords, and King of kings, that is the God that giveth his people light, and in his light they ſee the everlaſting Light, which maketh them live for evermore in his preſence, where there is the fulneſs of joy, and at whoſe right hand are pleaſures for evermore.*

THE

# The eleventh Epiſtle:

## *To all Thoſe whoſe ſouls panteth after the living God, as the Hart panteth after the Water-Brooks.*

DEar Hearts, my dearly beloved in the light and love of God, for whom my ſoul travelleth in birth, that I might ſee Chriſt formed in you, that you might *walk worthy of the Lord, unto all well-pleaſing; being fruitful in every good work, and increaſing in the knowledge of God, ſtrengthned with all might, according to his glorious power, unto all patience, and long-ſuffering, with joyfulneſs; giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints in light; who hath delivered us from the power of darkneſs, and hath tranſlated us into the Kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveneſs of ſins: who is the image of the inviſible God, the firſt born of every creature: for it pleaſed the Father, that in him ſhould all fulneſs dwell.*

And ſo dear Hearts, as you wait in him out of all viſible things, wherein your life hath formerly been nouriſhed and upheld, you ſhall (by Chriſt) witneſs a new birth, and a new nature; and the life of God will be felt and witneſſed, which doth redeem the ſoul out of ſin, and of inquity, and doth reach the ſeed of God, which is pure, and of his fulneſs, of whom we receive grace for grace: and ſo the pure innocent ſeed of the Lord ſpringeth up in you, that you become fruitful Branches, and bring forth much fruit unto the Lord; and ſo every one in their ſeveral meaſure, anſwer the Lords expectation: who is this day ſeeking for fruits amongſt his people: and all dead fruitleſs Trees muſt have the Ax laid to the

root

root of them, that they may be hewed down, and cast into the fire: for the Lord hath chosen forth of the world, unto himself, a people to wait in his counsel and light, that they may serve him in Righteousness, and obey him in Truth.

And therefore, dear Hearts, be diligent and watchful, that in the strength of God, you may be continually armed against the old devouring Enemy, Satan; who goeth about like a roaring Lyon: and all his War is against the tender Lambs of Christs fold; that he may make Rents and Divisions amongst them: but you are commanded to resist him, being stedfast in the Faith, & always to let your works and labour to abound in the Lord, for as much as you know your labour is not in vain in the Lord: and this know, that Satan will do what he may or possibly can against you: he had sought to winnow *Peter* as Wheat was winnowed in a sieve: he tempted Christ, but there was no ground for him to enter in him. And those that are renewed in the spirit of their mindes in Christ, they pluck up and plow up the fallow ground of their hearts, they pluck up sin by the roots; they remove the ground, that there is no room to receive the devils temptations, although he strives to the utmost of his power to keep the seed of God in bondage; which seed is Gods Elect and Precious, and he will redeem it out of captivity and thraldome: for it is the Resurrection, and the holy Birth, the Beloved, the incorruptible, that destroyes Satans kingdom: and therefore love it, and nourish it, and cherish it, and let it have the whole dominion in you, and it will totally put out Satan, and you shall tread him under your feet: for where the seed of God doth reign, there Satan is subjected: and so in the light of God you will finde strength, and power, and dominion over the Enemie, and over all his sleights and deceits.

As you stand in the light, which is the power of God, the Enemy will find no place to enter, and his strength will be abated and decreased, and then you will, by degrees, find your bodies fit Temples for the holy Ghost to dwell in, and the strength of the Lord God of Life and Glory will dayly be renewed unto you; and in his strength you shall walk, until you appear before him in *Sion*: and you shall obtain victory over

the Enemy of your ſouls, and know the glorious liberty of the Sons of God, and ſo come to have a portion and an inheritance with the Babes of Chriſt, even an *everlaſting inheritance reſerved in heaven for you*, in that Kingdom which hath no end; and even ſuch glory as no eye hath ſeen, nor ear hath heard, nor tongue is able to expreſs, which God hath laid up for them that love him: What hath not eye ſeen? what hath not ear heard? and the heart is able to conceive more then all, yea, it is able to conceive and entertain into the imagination any thing; yet all this is nothing to thoſe everlaſting joyes, and comforts, and conſolations, which the Saints ſhall enjoy in the preſence of the Lord for evermore. And therefore faint not at your fiery trials, which cometh, or is admitted, or ſuffered in the Wiſdom that is Infinite, to try you, as if ſome ſtrange thing were come unto you, as you may ſee in 1 Pet. 4. 12, 13. *But rejoyce, in as much as you are partakers of Chriſt's ſufferings, that when his glory ſhall be revealed, you may be glad alſo, with exceeding joy: if you be reproached for the Name of Chriſt, happy are you: for the Spirit of God and of glory reſteth upon you: on their parts he is evil ſpoken of, but on your parts he is glorified: for the time is come, that judgement muſt begin at the houſe of God: and if it firſt begin at us, what ſhall the end be of them that obey not the Goſpel of God? and if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear? Wherefore* (ſaith the ſame Apoſtle) *let them that ſuffer according to the will of God, commit the keeping of their ſouls to him, in well-doing, as unto a faithful Creator.*

And ſo dear hearts, look not out at things paſt, preſent, or to come, or at others, but ſtand in the light, and in the counſel of the Lord, and freely give up to his will, as *Job* did: *Although he kill me*, (ſaith he) *yet will I truſt in him.* And in the Lords due time, there ſhall be deliverance out of all troubles, and he will work your peace, even peace that men and devils ſhall not take from you: *for he that keepeth Iſrael, neither ſlumbereth nor ſleepeth*: and although *many are the troubles of the Righteous*, yet *the Lord will deliver them out of them all.* And therefore caſt your whole care upon the Lord, and truſt

truſt in him, and he ſhall bring it to paſs; he ſhall bring forth your Righteouſneſs as clear as the light, and your juſt dealing as the noon day: and ſo the power of the Lord will compaſs you about, and his Angels ſhall have charge concerning you, to keep you in all his ways: for they that ſtay themſelves upon the arm of the Lord, have perfect peace; and their ſtrength ſhall be renewed day by day in him, who is made perfect, and is become the Author of eternal ſalvation to all them that obey him; which is *Jeſus, that ſaveth to the utmoſt all that come to God by him: for he ever liveth to make interceſſion for them.* And ſo believe in him, and you ſhall be ſaved: *For Chriſt is the end of the Law for righteouſneſs, to every one that believeth: For Moſes deſcribeth the righteouſneſs which is of the Law, that the man which doth them, ſhall live by them: but the righteouſneſs which is of faith ſpeaketh on this wiſe, Say not in thy heart, Who ſhall aſcend into heaven? that is, to bring Chriſt down from above; or who ſhall aſcend into the deep? that is, to bring Chriſt back again from the dead. But what ſaith it? The Word is nigh thee, even in thy mouth and in thy heart; that is, the Word of Faith which we preach; which teacheth to deny all ungodlineſs, and worldly luſt, and to live godly, ſoberly, and righteouſly in this preſent evil world; and to do injury to no man, but to do unto all men, as you would have all men do unto you: even this the Lord thy God doth require of thee, O man, To do juſtly, to love mercy, and to walk humbly with thy God.* And this walking with God, is that way that *Enoch* walked in, & all the holy men of God that brought their ſouls to the true centre of Reſt, even Reſt everlaſting, where there is the innumerable company of Angels, and the firſt-born, whoſe names are written in heaven, in the book of Life. And ſo dear hearts, indure, as *Moſes* did, all things patiently, as ſeeing him that is invisible: for the patient abiding of the Meek ſhall not be forgotten: and the Lord bottles up all the tears of his redeemed ones: and ſo every one come with patience to do the will of God, that when you have done it, you may receive the Reward: and ſo every one come to feel Chriſt Jeſus, in you that believe, the hope of glory; and feed upon the living Goſpel, which is the bread of life, that whoſoever eateth, hungreth no more;

for every one muſt come to poſſeſs Chriſt in their own hearts: for it is the Oyl in a mans own Lamp, that muſt convey him into the Bridegrooms Chamber, where the fulneſs of life and joy is to be found, poſſeſſed, and enjoyed: for unto ſuch, who ordereth their converſations aright, will Chriſt ſay at laſt, *Come you bleſſed of my Father, inherit the kingdom prepared for you from the foundations of the world*: for thoſe that be guided by Chriſt, are ſuch as hear his voice, and do deſire to be taught by him, as the truth is in Jeſus; and they ſhall be guided by him to do the will of God in every thing, and ſo they ſhall come to be filled with his Righteouſneſs, and ſo his Righteouſneſs filleth them with everlaſting glory: and the pure broken heart that is contrite, the Lord doth accept.

And ſo let all Rulers and Magiſtrates ceaſe the naming of God, until they part from evil: and let them ceaſe their medling with ſetling the things of Gods Kingdom; for I have ſeen they have all been broken to pieces as ſoon as they go about that work: for the Lord will do his work himſelf: by his Spirit and by his power it ſhall be accompliſhed, and it ſhall not be in the power of man to hinder: but he will break the great Potſherds of the earth to pieces, if they meddle with thoſe things that concern the ſetling of his Kingdom. And therefore in tender love to their ſouls, I dearly exhort them to ſettle their own Governments, and their own Kingdoms, which are of this world; and let Chriſt alone with the ſetling of his Kingdom, which is not of this world: for a Spirit of Righteouſneſs ſhall rule and reign in the earth, as the ſpirit of wickedneſs hath done: and although the devil doth roar, yet the time is at hand when this ſhall be; and it ſhall not be in the power of man to hinder it.

And therefore give over ſtriving againſt the ſtream, you mighty Potentates of the world: for *it is hard for you to kick againſt the pricks: For the great day of the Lord is at hand, and all mens works ſhall be tryed with fire: and in that day, the great and mighty men ſhall cry to the mountains and the hills, to fall upon them, and hide them from his preſence.*

And therefore all lend their ear to this call to Repentance, while the day of their ſalvation laſteth; and whilſt the Lord

ſtandeth

andeth at the door of your hearts, knocking, let him in: remember what Christ said to *Jerusalem: Jerusalem, O Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee! how often would I have gathered you as a hen gathereth her chickens under her wings! and ye would not.* But her calamity came of a sudden: and so let her be an Example for you, speedily to repent, and put away the evil of your doings: cease to do evil, and learn to do well; for fear the wrath of the Lord destroy you: for the time was, when all the Kings of the earth would not have believed that the Adversary should have entered the gates of *Jerusalem*; and all the inhabitants of the world would not have believed that the Enemy should have entered the gates of *Jerusalem*, for the sins of her Prophets and of her Priests; which were full of iniquity, as the Priests of *England* are, who have shed the blood of the Just in the midst of her. And therefore wo, wo to thee, O *Eng̃land*, if thou dost not speedily repent, and put away the evil of thy doings: for *the Lord desireth not the death of a sinner, but that he may live.* Therefore *turn ye, turn ye: for why will you die, O house of Israel?* And come to be within the promise of the Elect of God: for the Lord loveth his saints, and he preserveth the faithful, and mercy shall embrace them on every side: *For he is nigh to them that are of a broken heart, and he saveth them that are of a contrite spirit:* therefore *blessed are the people whose God is the Lord, the people who he hath chosen for his own inheritance: for the eye of the Lord is over them, to preserve them, and to keep them in all their wayes, and to preserve them in famine; and thousands shall fall before them, and the plague shall not come neer them: for the destroying Angels shall pass over their heads.*

Therefore all dear hearts fear the living GOD, who is a God of power, and he is dreadful to all the workers of iniquity; but a God of love, and joy, and consolation to all those that fear him, and that delight in his Commandments, to do them. Therefore fear the living God, and wait upon him, that you may finde pure wisdom flow in upon you, from on high: *For every good and perfect gift cometh down from above, from the Father of lights*, who doth powerfully mani-

reveal himself unto his Babes and Children, and doth flow from heaven with fresh discoveries of his love unto his beloved Ones, that they can say feelingly, *Their beloved is their's and they are his:* and he draws them by the cords of everlasting love, that they are refreshed at the well-spring of life.

And therefore return, return: forsake your idol-shepherds, and embrace Christ, which is the Light: for he is the true Shepherd and Bishop of your souls, in whom the sure mercies of *David* are enjoyed, and the glory of *Israel* is witnessed; even the free Covenant of light, in which the true Prophets did stand, who is the Rock of Ages, and is the Light of the World, and is perfect Righteousness; and they that are in him, are righteous by his Righteousness: for he hath for ever perfected all those that are sanctified: and he commandeth his to be holy as he is holy, and pure as he is pure: and, *Be ye perfect* (saith Christ) *as your Father which is in heaven is perfect:* and the Cross of Christ is the mighty power of God unto salvation, unto every one that believeth: *And by this* (saith Christ) *shall you appear to be my Disciples, by taking up the cross dayly, and following me:* and Gods witness in every man will shew him the Cross of Christ, what it is: for that will shew all those that are faithful to it, what is the will of God in every thing: for it is that pure Thing of God in man, that never did consent to sin, nor never will, but shews man all that ever he did: and so we may say, with the woman, *Come, see a man that hath told me all that ever I have done: Is not this the Christ?* said she.

And so, dear Hearts, this is your true Teacher, *Emmanuel, God with us:* and the Lord is a strong Tower, the Righteous fly unto it, and are safe: and they are hid in that invisible life which is in God: and they know the life of God: and they walk in his dayly presence, and the arm of his strength is revealed dayly unto them, which bringeth salvation.

And therefore come off from all your Idol-shepherds, and from all your false Forms of worship unto the Lord, who is bringing his people off from the barren Mountains, where they [illegible] upon husks and chaff, and he is become their [illegible] the finest of the Wheat,

Wheat, and they shall drink of the well-spring of Life, and
never thirst again: and they shall finde, that one day in his
Courts, is better then a thousand elsewhere.

Now the Priests must know, That an old Mass-house is not
thy Courts of God: for the Church of Christ is the Pillar
and Ground of Truth: and as many as were baptized, were
baptized into Christ: and, *They that are in Christ, are new*
*creatures: old things are passed away; all things are become*
*new*: and, *Your Bodies are the Temples of the holy Ghost: and*
*him that defiles the Temple of God, him will God destroy.*

And so dear Friends, and Brethren, and Sisters, and Fathers,
and all You that do fear the Lord, Take heed *how* you hear,
and take heed *whom* you hear: for I do see dangerous secu-
cers and deceivers abroad in the world, besides the Priests;
even such as the Apostle *Peter* speaketh of, that even would
beguile the saints out of their simplicity, if they could, even
as the serpent beguiled *Eve*; such as have *eyes full of adultery,*
*beguiling unstable souls, hearts exercised with covetous practi-*
*ses; having forsaken the right way, and gone astray, following*
*the way of Balaam the son of Bosor, which loved the wages of*
*unrighteousness: these are wells without water, clouds that are*
*carried with a tempest; to whom the mist of darkness is reserved*
*for ever*: For when they speak great swelling words, in the
Name of the Lord, they allure through the lusts of the flesh,
through much wantonness, those who were clean escaped from
them who live in Errour: while they promise them Liberty,
themselves are the servants of corruption: for of whom
soever overcome, of the same is he brought in bondage: for
if they have escaped the pollutions of the world, through
knowledge of the Lord and Saviour Jesus Christ, they are
intangled therein, and over-come, the latter end is
with them, then the beginning: *For it had been better*
*them not to have known the way of righteousness, then after*
*have known it, to turn from the holy commandment deli-*
*ed unto them*: but it is happened unto them according to
true Proverb, *The dog is turned to his own vomit again,*
*sow that was washed to her wallowing in the mire.*
And amongst

himself unto his Babes and Children, and doth flow from heaven with fresh discoveries of his love unto his beloved Ones, that they can say feelingly, *Their beloved is their's and they are his:* and he draws them by the cords of everlasting love, that they are refreshed at the well-spring of life.

And therefore return, return: forsake your idol-shepherds, and embrace Christ, which is the Light: for he is the true Shepherd and Bishop of your souls, in whom the sure mercies of *David* are enjoyed, and the glory of *Israel* is witnessed; even the free Covenant of light, in which the true Prophets did stand, who is the Rock of Ages, and is the Light of the World, and is perfect Righteousness; and they that are in him, are righteous by his Righteousness: for he hath for ever perfected all those that are sanctified: and he commandeth his to be holy as he is holy, and pure as he is pure: and, *Be ye perfect* (saith Christ) *as your Father which is in heaven is perfect:* and the Cross of Christ is the mighty power of God unto salvation, unto every one that believeth: *And by this* (saith Christ) *shall you appear to be my Disciples, by taking up the cross dayly, and following me:* and Gods witness in every man will shew him the Cross of Christ, what it is: for that will shew all those that are faithful to it, what is the will of God in every thing: for it is that pure Thing of God in man, that never did consent to sin, nor never will, but shews man all that ever he did: and so we may say, with the woman, *Come, see a man that hath told me all that ever I have done: Is not this the Christ?* said she.

And so, dear Hearts, this is your true Teacher, *Emmanuel, God with us:* and the Lord is a strong Tower, the Righteous fly unto it, and are safe: and they are hid in that invisible life which is in God: and they know the life of God: and they walk in his dayly presence, and the arm of his strength is revealed dayly unto them, which bringeth salvation.

And therefore come off from all your Idol-shepherds, and from all your false Forms of worship unto the Lord, who is bringing his people off from the barren Mountains, where they have fed upon husks and chaff, and he is become their [illegible] the finest of the Wheat,

Wheat, and they shall drink of the well-spring of Life, and never thirst again: and they shall finde, that one day in his Courts, is better then a thousand elsewhere.

Now the Priests must know, That an old Mass-house is not the Courts of God: for the Church of Christ is the Pillar and Ground of Truth: and as many as were baptized, were baptized into Christ: and, *They that are in Christ, are new creatures: old things are passed away; all things are become new*: and, *Your Bodies are the Temples of the holy Ghost: and him that defiles the Temple of God, him will God destroy.*

And so dear Friends, and Brethren, and Sisters, and Fathers, and all You that do fear the Lord, Take heed *how* you hear, and take heed *whom* you hear: for I do see dangerous seducers and deceivers abroad in the world, besides the Priests; even such as the Apostle *Peter* speaketh of, that even would beguile the saints out of their simplicity, if they could, even as the serpent beguiled *Eve*; such as have *eyes full of adultery, beguiling unstable souls, hearts exercised with covetous practises; having forsaken the right way, and gone astray, following the way of Balaam the son of Bosor, which loved the wages of unrighteousness: these are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever*: For when they speak great swelling words, in the Name of the Lord, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in Errour: while they promise them Liberty, themselves are the servants of corruption: for of whom [illegible] overcome, of the same is he brought in bondage: for [illegible] they have escaped the pollutions of the world, through [illegible]nowledge of the Lord and Saviour Jesus Christ, they are [illegible]ntangled therein, and over-come, the latter end is [illegible]e with them, then the beginning: *For it had been better them not [illegible] have known the way of righteousness, then after have known it, to turn from the holy commandment delivered unto them*: but it is happened unto them according to the true Proverb, *The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.*

And amongst [illegible]

*ther*, so called, that saith he was [illegible] *Holland*; [illegible] the dangerousest person that ever [illegible] of, or heard [illegible] unto that grand Apostate, *Spira*: and I fear he hat [illegible] Brethren: I shall do my endeavour to finde them out, and then publish them to the world, that all men may take notice of them. And my Advice now unto you from the L[illegible] is, That you all, dear Hearts, wait low in the counsel of [illegible] LORD GOD: and when you have got into the simplicity of Christ, stay in it, and abide in it, and wait in the power and strength of GOD, that you may be kept out of the wiles and suggestions of the roaring Enemy, who stirreth up Enemies without, and Enemies within, and all to keep your Crown from you.

*Put on therefore, dearly beloved in the Lord, the whole armour of God, that you may be more then Conquerours, through Christ that loveth you*; even as *Paul* was: and learn the wisdom which is from above, which is pure, peaceable, gentle, easie to be intreated, full of mercy and good fruits: be humble, meek, lowly, be broken-hearted, be contrite-spirited: let patience possess your souls: *For ye were as sheep going astray, but ye are now returned to the Saviour and Bishop of your souls, Christ Jesus.* Unto his keeping I commit you: To whom be given everlasting Praises, Honour, and all holy H[illegible]lelujahs to Him that liveth for ever, and for evermore [illegible] without end.

The Grace of our Lord Jesus Christ be with all Those that set Their Faces toward *Sion*, and seek it with their Sou[illegible] sire: To which my Soul saith, *AMEN*.

# FINIS.